

{42} Luke	
King James 1769 Version	King James Paraphrase
<b>Chapter 1</b> (1) Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, (2) Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; (3) It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, (4) That thou mightest know the certainty of those things, wherein thou hast been instructed.	<b>Chapter 1</b> (1) Since many have attempted to write an orderly account of those things which we most surely believe, (2) Even as they delivered them to us, who were from the beginning eye witnesses, <sup>a</sup> and ministers of the word; (3) It seemed good to me also, having had perfect understanding of all things from the very first, to write to you in {chronological} order this account, most excellent Theophilus {friend of God}, <sup>b</sup> (4) That you might know the certainty of those things, in which you have been instructed.
<p>Note: many scholars assume that Luke was a Gentile based on Col. 4:11,14. According to Romans 3:1-2 the scriptures were entrusted to the Jews. Bishop Epiphanius of Salamis of the fourth century says that Luke was one of the seventy that Jesus sent out [Lk. 10:1]. This fits with Luke 1 and Acts 1 which show that Luke was not present at Jesus' baptism, but probably joined the disciples shortly thereafter. Internal evidence suggests that not only was Luke a Jew, but possibly a Levitical priest [as well as a physician] – consider his knowledge of the priestly duties in chapter 1 and his detailed knowledge of the Law in chapter 2. Luke records two on the road to Emmaus in Lk. 24:13-35 and specifically names Cleopas as one of the men suggesting the possibility that he himself was the second man. He records medical details of some of Jesus' miracles that none of the other gospel writers record suggesting he was actually present when they were performed. See note on Acts 21:29. See <a href="#">Appendix A: Recorded Miracles in the Bible</a>. For more information see <a href="#">Was Luke a Gentile?</a> at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a>.</p> <p>1:2a - eyewitnesses - see for self – autoptas {αὐτόπτης} [word we get autopsy from]  1:3b – Theophilus {θεοφιλε} – friend of God – See Acts 1:1</p>	

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<p>(5) There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife <i>was</i> of the daughters of Aaron, and her name <i>was</i> Elisabeth.</p> <p>(6) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.</p> <p>(7) And they had no child, because that Elisabeth was barren, and they both were <i>now</i> well stricken in years.</p> <p>(8) And it came to pass, that while he executed the priest's office before God in the order of his course,</p> <p>(9) According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.</p> <p>(10) And the whole multitude of the people were praying without at the time of incense.</p> <p>(11) And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.</p> <p>(12) And when Zacharias saw <i>him</i>, he was troubled, and fear fell upon him.</p>	<p>(5) There was in the days of Herod, the king of Judea,<sup>c</sup> a certain priest named Zachariah {Jehovah has remembered}, of the course of Abijah:<sup>d</sup> and his wife <i>was</i> of the daughters of Aaron, and her name <i>was</i> Elisabeth {God of the covenant}.<sup>e</sup></p> <p>(6) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.</p> <p>(7) And they had no child, because Elisabeth was barren, and they both were <i>now</i> well advanced in years.</p> <p>(8) And it came to pass, that while he executed the priest's office before God in the order of his course,</p> <p>(9) According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.</p> <p>(10) And the whole multitude of the people were praying outside at the time of incense.</p> <p>(11) And there appeared to him an angel of the Lord standing on the right side of the altar of incense.</p> <p>(12) And when Zachariah saw <i>him</i>, he was troubled, and fear fell upon him.</p>
<p>1:5c – Herod king of Judah – Herod I {the Great} – see notes on Mat. 2:1; Mat. 2:11; Mat. 14:1; Lk. 3:1; Lk. 13:31; Lk. 23:7; Acts 12:1; Acts 25:13 See <a href="#">Appendix O: The Herods of Scripture</a></p> <p>1:5d – Zechariah {Gr. ζαχαρίας}{Heb.- זכריה} - {Jehovah has remembered} [Zec. 1:1] - course of Abijah – David divided the descendants of Levi into 24 courses – I Chr. 23:6 – The course of Abijah was the eighth {the Lord's number} course [IChr. 24:10] – Abijah was descended from Eleazar, Aaron's oldest son. – see “<a href="#">Use of Numbers in Scripture</a>” at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a></p> <p>1:5e – Elisabeth {ελισαβετ} – from Hebrew {אלישבע} – God of the covenant – Elishabeth [Ex. 6:23] was the wife of Aaron and the name was common to the Jews - note that Elisabeth was also a descendant of Aaron, Moses' brother.</p>	

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<p>(13) But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.</p> <p>(14) And thou shalt have joy and gladness; and many shall rejoice at his birth.</p> <p>(15) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.</p> <p>(16) And many of the children of Israel shall he turn to the Lord their God.</p> <p>(17) And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.</p> <p>(18) And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.</p> <p>(19) And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.</p> <p>(20) And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.</p>	<p>(13) But the angel said to him, <b>Do not be afraid, Zachariah: because your prayer has been heard; and your wife Elisabeth shall bear you a son, and you shall call his name John {Gracious}.<sup>f</sup></b></p> <p>(14) <b>And you shall have joy and gladness; and many will rejoice at his birth.</b></p> <p>(15) <b>Because he will be great in the sight of the Lord, and will drink neither wine nor strong drink; and he will be filled with the Holy Spirit, even from his mother's womb.</b></p> <p>(16) <b>And he will turn many of the children of Israel to the Lord their God.</b></p> <p>(17) <b>And he will go before Him in the spirit and power of Elijah,<sup>g</sup> to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.</b></p> <p>(18) And Zachariah said to the angel, How shall I know this? Because I am an old man and my wife well advanced in years.</p> <p>(19) And the angel answering said to him, <b>I am Gabriel {man of God},<sup>h</sup> who stands in the presence of God; and am sent to speak to you, and to declare to you this good news.</b></p> <p>(20) <b>And, indeed, you shall be dumb, and not able to speak, until the day that these things shall be performed, because you did not believe my words, which shall be fulfilled in their season.</b></p>
<p>1:13f - John {Ιωάννης} from Hebrew {יְהוֹנָתָן} - Gracious  1:17g - II Ki. 1:8; Mat. 3:4; Mk. 1:6; Mat 11:14; Mat. 17:12; Mk. 9:13  1:19h - Gabriel {גַּבְרִיאֵל} - man of God - Dan. 8:16; 9:21</p>	

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<p>(20) And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.</p> <p>(21) And the people waited for Zacharias, and marvelled that he tarried so long in the temple.</p> <p>(22) And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.</p> <p>(23) And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.</p> <p>(24) And after those days his wife Elisabeth conceived, and hid herself five months, saying,</p> <p>(25) Thus hath the Lord dealt with me in the days wherein he looked on <i>me</i>, to take away my reproach among men.</p> <p>(26) And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,</p> <p>(27) To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name <i>was</i> Mary.</p> <p>(28) And the angel came in unto her, and said, Hail, <i>thou that art</i> highly favoured, the Lord <i>is</i> with thee: blessed <i>art</i> thou among women.</p>	<p>(20) <i>And, indeed, you shall be dumb, and not able to speak, until the day that these things shall be performed, because you did not believe my words, which shall be fulfilled in their season.</i></p> <p>(21) And the people waited for Zachariah, and marveled that he stayed so long in the temple.</p> <p>(22) And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: because he motioned to them, and remained speechless.</p> <p>(23) And it came to pass, that, as soon as the days of his ministry were accomplished, he departed to his own house.</p> <p>(24) And after those days his wife Elisabeth conceived, and hid herself five months, saying,</p> <p>(25) In this way the Lord has dealt with me in the days in which He looked on <i>me</i>, to take away my reproach among men.</p> <p>(26) And in the sixth month<sup>i</sup> the angel Gabriel was sent from God to a city of Galilee, named Nazareth,</p> <p>(27) To a virgin engaged to a man whose name was Joseph, of the house of David; and the virgin's name <i>was</i> Mary.<sup>j</sup></p> <p>(28) And the angel came in to her, and said, <i>Hail, you who are highly favored, the Lord is with you: blessed are you among women.</i></p>
<p>1:26<sup>i</sup> – the sixth month – there is some question as to which calendar Luke was referring to - See “<a href="#">The Magi and The Date of Jesus' Birth</a>” at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a> it is also the sixth month of Elisabeth's pregnancy 1:36 – See Mat. 2:6 and Lk 2:39 notes</p> <p>1:27<sup>j</sup> – Mary {מרים} from Hebrew Miriam {מרים} – rebelliously - See <a href="#">Appendix H: Does Isaiah 7:14 Refer to a Virgin? – Yes!!!</a></p>	

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<p>(29) And when she saw <i>him</i>, she was troubled at his saying, and cast in her mind what manner of salutation this should be.</p> <p>(30) And the angel said unto her, Fear not, Mary: for thou hast found favour with God.</p> <p>(31) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.</p> <p>(32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:</p> <p>(33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.</p> <p>(34) Then said Mary unto the angel, How shall this be, seeing I know not a man?</p> <p>(35) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.</p> <p>(36) And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.</p> <p>(37) For with God nothing shall be impossible.</p>	<p>(29) And when she saw <i>him</i>, she was troubled at his saying, and wondered in her mind what manner of greeting this should be.</p> <p>(30) And the angel said to her, <b>Do not be afraid, Mary: because you have found favor with God.</b></p> <p>(31) <b>And, indeed, you shall conceive in your womb, and bring forth a son, and shall call His Name JESUS {Jehovah saves}.<sup>k</sup></b></p> <p>(32) <b>He shall be great, and shall be called the Son of the Highest: and the Lord God shall give to Him the throne of His forefather David:</b></p> <p>(33) <b>And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.</b></p> <p>(34) Then Mary said to the angel, How shall this be, since I do not know a man {in a sexual manner}?</p> <p>(35) And the angel answered and said to her, <b>The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you: therefore also that Holy One Who shall be born of you shall be called the Son of God.</b></p> <p>(36) <b>And, indeed, your cousin Elisabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren.</b></p> <p>(37) <b>Because with God nothing shall be impossible.</b></p>
<p>1:31k – Jesus {Ἰησοῦς} {Hebrew - ישוע}- from Hebrew Joshua {יְהוֹשֻׁעַ} - Jehovah saves – see Acts 7:45 Note the gematria [numerical value of the letters] of the name “Jesus” in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666. - see “<a href="#">Use of Numbers in Scripture</a>”, “<a href="#">Equidistant Letter Sequences [ELS]</a>”, and “<a href="#">Examples of ELS Bible Codes</a>” at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a></p>	

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<p>(38) And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.</p> <p>(39) And Mary arose in those days, and went into the hill country with haste, into a city of Juda;</p> <p>(40) And entered into the house of Zacharias, and saluted Elisabeth.</p> <p>(41) And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:</p> <p>(42) And she spake out with a loud voice, and said, Blessed <i>art</i> thou among women, and blessed <i>is</i> the fruit of thy womb.</p> <p>(43) And whence <i>is</i> this to me, that the mother of my Lord should come to me?</p> <p>(44) For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.</p> <p>(45) And blessed <i>is</i> she that believed: for there shall be a performance of those things which were told her from the Lord.</p> <p>(46) And Mary said, My soul doth magnify the Lord,</p> <p>(47) And my spirit hath rejoiced in God my Saviour.</p> <p>(48) For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.</p>	<p>(38) And Mary said, See the handmaid of the Lord; let it be to me according to your word. And the angel departed from her.</p> <p>(39) And Mary arose in those days, and went quickly into the hill country, into a city of Judah;</p> <p>(40) And entered into the house of Zachariah, and greeted Elisabeth.</p> <p>(41) And it came to pass, that, when Elisabeth heard the greeting of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit:</p> <p>(42) And she spoke out with a loud voice, and said, Blessed <i>are</i> you among women, and blessed <i>is</i> the Fruit of your womb.</p> <p>(43) And how <i>is</i> this to me, that the mother of my Lord should come to me?</p> <p>(44) Because, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.<sup>kl</sup></p> <p>(45) And blessed <i>is</i> she who has believed because those things which were told her from the Lord shall be performed.</p> <p>(46) And Mary said, My soul magnifies the Lord,</p> <p>(47) And my spirit has rejoiced in God my Savior.</p> <p>(48) Because He has regarded the low estate of His handmaiden: because, indeed, from this time forth all generations shall call me blessed.</p>
<p>1:44<sup>l</sup> - note: John was conceived just over 6 months prior to Mary's coming, and Jesus had been conceived at the most a couple of weeks before Mary's arrival -- Yet John, still in his mother's womb, recognized Jesus in Mary's womb!! See Job 3:16</p>	

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<p>(49) For he that is mighty hath done to me great things; and holy is his name.</p> <p>(50) And his mercy <i>is</i> on them that fear him from generation to generation.</p> <p>(51) He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.</p> <p>(52) He hath put down the mighty from <i>their</i> seats, and exalted them of low degree.</p> <p>(53) He hath filled the hungry with good things; and the rich he hath sent empty away.</p> <p>(54) He hath holpen his servant Israel, in remembrance of <i>his</i> mercy;</p> <p>(55) As he spake to our fathers, to Abraham, and to his seed for ever.</p> <p>(56) And Mary abode with her about three months, and returned to her own house.</p> <p>(57) Now Elisabeth's full time came that she should be delivered; and she brought forth a son.</p> <p>(58) And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.</p> <p>(59) And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.</p> <p>(60) And his mother answered and said, Not <i>so</i>; but he shall be called John.</p> <p>(61) And they said unto her, There is none of thy kindred that is called by this name.</p>	<p>(49) Because He Who is mighty has done to me great things; and holy <i>is</i> His Name.</p> <p>(50) And His mercy <i>is</i> on those who fear Him from generation to generation.</p> <p>(51) He has shown strength with His arm; He has scattered the proud in the imagination of their hearts.</p> <p>(52) He has put down the mighty from <i>their</i> seats, and exalted those of low degree.</p> <p>(53) He has filled the hungry with good things; and the rich He has sent away empty.</p> <p>(54) He has helped His servant Israel, in remembering <i>His</i> mercy;</p> <p>(55) As He spoke to our forefathers, to Abraham, and to his descendants forever.</p> <p>(56) And Mary stayed with her about three months, and returned to her own house.<sup>m</sup></p> <p>(57) Now Elisabeth's full time came that she should be delivered; and she brought forth a son.</p> <p>(58) And her neighbors and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her.</p> <p>(59) And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zachariah, after the name of his father.</p> <p>(60) And his mother answered and said, Not <i>so</i>; but he shall be called John.</p> <p>(61) And they said to her, There are none of your kin who are called by this name.</p>
<p>1:56m – three months – Mary went to see Elisabeth in her sixth month and stayed about three months. So she stayed until or near the time of John's birth.</p>	

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(62) And they made signs to his father, how he would have him called.	(62) And they made signs to his father, how he would have him called.
(63) And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.	(63) And he motioned for a writing tablet, and wrote, saying, His name is John. And they all marveled.
(64) And his mouth was opened immediately, and his tongue <i>loosed</i> , and he spake, and praised God.	(64) And his mouth was opened immediately, and his tongue <i>loosened</i> , and he spoke, and praised God.
(65) And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.	(65) And fear came on all who lived around them: and all these sayings were spoken abroad throughout all the hill country of Judea.
(66) And all they that heard <i>them</i> laid <i>them</i> up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.	(66) And all those who heard <i>them</i> laid <i>them</i> up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
(67) And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,	(67) And his father Zachariah was filled with the Holy Spirit, and prophesied, saying,
(68) Blessed <i>be</i> the Lord God of Israel; for he hath visited and redeemed his people,	(68) Blessed <i>is</i> the Lord God of Israel; because He has visited and redeemed His people,
(69) And hath raised up an horn of salvation for us in the house of his servant David;	(69) And has raised up a horn {King} <sup>n</sup> of salvation for us in the house of His servant David;
(70) As he spake by the mouth of his holy prophets, which have been since the world began:	(70) As He spoke by the mouth of His holy prophets, who have been since the world began:
(71) That we should be saved from our enemies, and from the hand of all that hate us;	(71) That we should be saved from our enemies, and from the hand of all who hate us;
(72) To perform the mercy <i>promised</i> to our fathers, and to remember his holy covenant;	(72) To perform the mercy <i>promised</i> to our forefathers, and to remember His holy covenant;
(73) The oath which he sware to our father Abraham,	(73) The oath which He swore to our forefather Abraham,
1:69n - horn - king - see Daniel 7	



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<p>(74) That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,</p> <p>(75) In holiness and righteousness before him, all the days of our life.</p> <p>(76) And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;</p> <p>(77) To give knowledge of salvation unto his people by the remission of their sins,</p> <p>(78) Through the tender mercy of our God; whereby the dayspring from on high hath visited us,</p> <p>(79) To give light to them that sit in darkness and <i>in</i> the shadow of death, to guide our feet into the way of peace.</p> <p>(80) And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.</p> <p><b>Chapter 2</b></p> <p>(1) And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.</p> <p>(2) (<i>And this taxing was first made when Cyrenius was governor of Syria.</i>)</p> <p>(3) And all went to be taxed, every one into his own city.</p> <p>(4) And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)</p>	<p>(74) That He would grant to us, that we being delivered out of the hand of our enemies might serve Him without fear,</p> <p>(75) In holiness and righteousness before Him, all the days of our life.</p> <p>(76) And you, child {John}, shall be called the prophet of the Highest: because you shall go before the face of the Lord to prepare His ways;</p> <p>(77) To give knowledge of salvation to His people by the forgiving of their sins,</p> <p>(78) Through the tender mercy of our God; whereby the Day-spring {Creator of days}<sup>o</sup> from on high has visited us,</p> <p>(79) To give light to those who sit in darkness and <i>in</i> the shadow of death, to guide our feet into the way of peace.</p> <p>(80) And the child grew, and grew strong in spirit, and was in the deserts until the day of his being revealed to Israel.</p> <p><b>Chapter 2</b></p> <p>(1) And it came to pass in those days, that there went out a decree {command} from Caesar Augustus, that all the world should be taxed.</p> <p>(2) (<i>And this taxing was first made when Cyrenius was governor of Syria.</i>)</p> <p>(3) And all went to be taxed, every one into his own city.</p> <p>(4) And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem {house of bread};<sup>a</sup> because (he was of the house and lineage of David:)</p>
<p>1:78o - Day-spring - Creator of days - Creator of Life</p> <p>2:4a – Bethlehem {βηθλεεμ } from Hebrew {בית לחם} – house of bread</p>	

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<p>(5) To be taxed with Mary his espoused wife, being great with child.</p> <p>(6) And so it was, that, while they were there, the days were accomplished that she should be delivered.</p> <p>(7) And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.</p> <p>(8) And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.</p> <p>(9) And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.</p> <p>(10) And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.</p> <p>(11) For unto you is born this day in the city of David a Saviour, which is Christ the Lord.</p> <p>(12) And this <i>shall be</i> a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.</p> <p>(13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,</p> <p>(14) Glory to God in the highest, and on earth peace, good will toward men.</p>	<p>(5) To be taxed with Mary who was pledged to be his wife, who was great with child.</p> <p>(6) And so it was, that, while they were there, the days were completed that she should be delivered.</p> <p>(7) And she brought forth her firstborn son, and wrapped Him in baby cloths, and laid Him in a manger {feed trough};<sup>b</sup> because there was no room for them in the inn {4038 A.H./C-4 B.C.}.<sup>c*</sup></p> <p>(8) And there were in the same country shepherds out in the field, keeping watch over their flock by night.</p> <p>(9) And, the angel of the Lord stood above them, and the glory of the Lord shone around them: and they were greatly afraid.</p> <p>(10) And the angel said to them, <b>Do not be afraid: because, listen, I bring you good news of great joy, which shall be to all people.</b></p> <p>(11) <b>Because to you is born this day in the city of David a Savior, Who is Christ the Lord.</b></p> <p>(12) <b>And this <i>shall be</i> a sign to you; You shall find the babe wrapped in baby cloths, lying in a manger {feed trough}.</b></p> <p>(13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,</p> <p>(14) <b>Glory to God in the highest, and on earth peace, good will towards men.</b></p>
<p>2:7b – manger – a feed bin for livestock</p> <p>2:7c - 450 years since Cyrus' decree to restore Jerusalem [4038 A.H./C-4 B.C.]  {See: <a href="#">Appendix G: World Time Line of Biblical History</a>}</p> <p>450 years since Cyrus' decree to restore Jerusalem  [*4038 A.H./C-4 B.C.] {See: <a href="#">Appendix G: World Time Line of Biblical History</a>}</p>	

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<p>(15) And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.</p> <p>(16) And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.</p> <p>(17) And when they had seen <i>it</i>, they made known abroad the saying which was told to them concerning this child.</p> <p>(18) And all they that heard <i>it</i> wondered at those things which were told them by the shepherds.</p> <p>(19) But Mary kept all these things, and pondered <i>them</i> in her heart.</p> <p>(20) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.</p> <p>(21) And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.</p>	<p>(15) And it came to pass, as the angels went away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which has come to pass, which the Lord has made known to us.</p> <p>(16) And they quickly came, and found Mary, and Joseph, and the babe lying in a manger {feed trough}.</p> <p>(17) And when they had seen <i>it</i>, they made known abroad the saying which was told to them concerning this Child.</p> <p>(18) And all those who heard <i>it</i> wondered at those things which were told them by the shepherds.</p> <p>(19) But Mary kept all these things, and pondered <i>them</i> in her heart.</p> <p>(20) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.</p> <p>(21) And when eight days were completed for the circumcising of the Child, His Name was called JESUS {Jehovah saves}, Who was so named by the angel before He was conceived in the womb.<sup>d</sup></p>
<p>2:21d - Jesus {Ἰησοῦς}- from Hebrew Joshua {יְהוֹשֻׁעַ} - Jehovah saves -note the gematria [numerical value of the letters] of the name "Jesus" in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666. - See "<a href="#">Use of Numbers in Scripture</a>" at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a></p> <p>- circumcised the eighth day – Lev. 12:3; Mat. 1:31</p>	

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<p>(22) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present <i>him</i> to the Lord;</p> <p>(23) (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)</p> <p>(24) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.</p> <p>(25) And, behold, there was a man in Jerusalem, whose name <i>was</i> Simeon; and the same man <i>was</i> just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.</p> <p>(26) And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.</p> <p>(27) And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,</p> <p>(28) Then took he him up in his arms, and blessed God, and said,</p> <p>(29) Lord, now lettest thou thy servant depart in peace, according to thy word:</p> <p>(30) For mine eyes have seen thy salvation,</p>	<p>(22) And when the days of her purification according to the law of Moses were accomplished {when Jesus was 40 days old},<sup>e</sup> they brought Him to Jerusalem, to present <i>Him</i> to the Lord;</p> <p>(23) (As it is written in the law of the Lord,  <b>Every male that opens the womb shall be called holy to the Lord;</b>)<sup>f</sup></p> <p>(24) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.<sup>g</sup></p> <p>(25) And, there was a man in Jerusalem, whose name <i>was</i> Simeon; and the same man <i>was</i> just and devout, waiting for the comforting {redemption} of Israel: and the Holy Spirit was upon him.</p> <p>(26) And it was revealed to him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.</p> <p>(27) And he came by the Spirit into the temple: and when the parents brought in the Child Jesus, to do for Him according to the custom of the law,</p> <p>(28) Then he took Him up in his arms, and blessed God, and said,</p> <p>(29) Lord, now let Your servant depart in peace, according to Your word:</p> <p>(30) Because my eyes have seen Your salvation,</p>
<p>2:22e – when Jesus is 40 days old – Lev. 12:1-8 – see note on: <u>“The Magi and the Date of Jesus' Birth”</u> at: <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a> - see note on Lk. 2:39</p> <p>2:23f – Ex. 13:2</p> <p>2:24g – Lev. 12:2-4,6</p>	

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<p>(31) Which thou hast prepared before the face of all people;</p> <p>(32) A light to lighten the Gentiles, and the glory of thy people Israel.</p> <p>(33) And Joseph and his mother marvelled at those things which were spoken of him.</p> <p>(34) And Simeon blessed them, and said unto Mary his mother, Behold, this <i>child</i> is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;</p> <p>(35) (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.</p> <p>(36) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;</p> <p>(37) And she <i>was</i> a widow of about fourscore and four years, which departed not from the temple, but served <i>God</i> with fastings and prayers night and day.</p> <p>(38) And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.</p> <p>(39) And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.</p> <p>(40) And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.</p>	<p>(31) Which You have prepared before the face of all people;</p> <p>(32) A light to lighten the Gentiles {non-Jews; nations}, and the glory of Your people Israel.<sup>h</sup></p> <p>(33) And Joseph and His mother marveled at those things which were spoken of Him.</p> <p>(34) And Simeon blessed them, and said to Mary His mother, Indeed, this <i>Child</i> is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;</p> <p>(35) (Yes, a sword shall pierce through your own soul also,) that the thoughts of many hearts may be revealed.</p> <p>(36) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity;</p> <p>(37) And she <i>was</i> a widow of about eighty-four years, who did not leave the temple, but served <i>God</i> with fastings and prayers night and day.</p> <p>(38) And she coming in that instant gave thanks likewise to the Lord, and spoke of Him to all those who looked for the redemption in Jerusalem.</p> <p>(39) And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.<sup>i</sup></p> <p>(40) And the Child grew, and grew strong in spirit, filled with wisdom: and the grace of God was upon Him.</p>
<p>2:32h – light to the Gentiles {non-Jews} – Is. 9:2</p> <p>2:39i – note: when Mary’s purification according to the Law of Moses was Completed 40 days after Jesus’ birth (Lev. 12:1-8), the family returned to Nazareth. See note on Matthew 2:6. The shepherds came the night of Jesus’ birth. The wise men according to tradition came when Jesus was twelve days old. This fits with Luke’s account of Mary and Joseph returning to Nazareth after her days of purification. See note: “<u>The Magi and The Date of Jesus’ Birth</u>” at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a></p>	

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<p>(41) Now his parents went to Jerusalem every year at the feast of the passover.</p> <p>(42) And when he was twelve years old, they went up to Jerusalem after the custom of the feast.</p> <p>(43) And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not <i>of it</i>.</p> <p>(44) But they, supposing him to have been in the company, went a day's journey; and they sought him among <i>their</i> kinsfolk and acquaintance.</p> <p>(45) And when they found him not, they turned back again to Jerusalem, seeking him.</p> <p>(46) And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.</p> <p>(47) And all that heard him were astonished at his understanding and answers.</p> <p>(48) And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.</p> <p>(49) And he said unto them, <b>How is it that ye sought me? wist ye not that I must be about my Father's business?</b></p> <p>(50) And they understood not the saying which he spake unto them.</p>	<p>(41) Now His parents went to Jerusalem every year at the feast of the Passover.<sup>j</sup></p> <p>(42) And when He was twelve years old,<sup>k</sup> they went up to Jerusalem after the custom of the feast.</p> <p>(43) And when they had fulfilled the days, as they returned, the Child Jesus stayed behind in Jerusalem; and Joseph and His mother did not know <i>it</i>.</p> <p>(44) But they, supposing Him to have been in the company, went a day's journey; and they sought Him among <i>their</i> kinsfolk and acquaintances.</p> <p>(45) And when they did not find Him, they turned back again to Jerusalem, seeking Him.</p> <p>(46) And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors {of the law}, both hearing them, and asking them questions.</p> <p>(47) And all who heard Him were astonished at His understanding and answers.</p> <p>(48) And when they saw Him, they were amazed: and His mother said to Him, Son, why have You dealt with us in this way? indeed, Your father and I have sought You sorrowing.</p> <p>(49) And He said to them, <b>How is it that you sought Me? Did you not know that I must be about My Father's business?</b></p> <p>(50) And they did not understand the saying which He spoke to them.</p>
<p>2:41j – Lev. 23:14, 17; Ex. 34:22-24 – the Jews were required to appear before the Lord three times a year – Passover, Pentecost, and the Feast of Tabernacles – if they were too poor or lived too far away then they went at the Passover</p> <p>2:42k – a Jewish boy was considered a man at age 12.</p>	

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<p>(51) And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.</p> <p>(52) And Jesus increased in wisdom and stature, and in favour with God and man.</p> <p><b>Chapter 3</b></p> <p>(1) Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,</p> <p>(2) Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.</p> <p>(3) And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;</p> <p>(4) As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.</p> <p>(5) Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways <i>shall be</i> made smooth;</p>	<p>(51) And He went down with them, and came to Nazareth, and was subject to them: but His mother kept all these sayings in her heart.</p> <p>(52) And Jesus increased in wisdom and stature, and in favor with God and man.</p> <p><b>Chapter 3</b></p> <p>(1) Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee,<sup>a</sup> and his brother Philip tetrarch of Ituraea<sup>b</sup> and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,</p> <p>(2) Annas and Caiaphas being the high priests,<sup>c</sup> the word of God came to John the son of Zachariah in the wilderness.</p> <p>(3) And he came into all the country around the Jordan {River}, preaching the baptism of repentance for the forgiveness of sins;</p> <p>(4) As it is written in the book of the words of Isaiah the prophet, saying,  <b>The voice of one crying in the wilderness, Prepare the way of the Lord, make His paths straight.</b></p> <p>(5) <b>Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;</b></p>
<p>3:1a – Herod tetrarch of Galilee – Herod Antipas – 5<sup>th</sup> son of Herod I  – see notes on Mat. 2:1; Mat. 14:1; Lk. 13:31; Lk. 23:7; Acts 12:1; Acts 25:13  See: <a href="#">Appendix O: The Herods of Scripture</a>.</p> <p>3:1b - Philip tetrarch of Trachonitis – Herod Philip – 8<sup>th</sup> son of Herod I</p> <p>3:2c - Annas and Caiaphas high priests - Caiaphas is the son-in-law of Annas  - we believe that Annas had been the high priest and then gave the title to his son-in-law, but out of respect both are still referred to as high priests  - see John 18:13; Acts 4:63:4-6b – Is. 40:3-5</p>	

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<p>(6) And all flesh shall see the salvation of God.</p> <p>(7) Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath {anger; judgment} to come?</p> <p>(8) Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to <i>our</i> father: for I say unto you, That God is able of these stones to raise up children unto Abraham.</p> <p>(9) And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>(10) And the people asked him, saying, What shall we do then?</p> <p>(11) He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.</p> <p>(12) Then came also publicans to be baptized, and said unto him, Master, what shall we do?</p> <p>(13) And he said unto them, Exact no more than that which is appointed you.</p> <p>(14) And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse <i>any</i> falsely; and be content with your wages.</p> <p>(15) And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;</p>	<p>(6) <b>And all flesh shall see the salvation of God.</b><sup>d</sup></p> <p>(7) Then he said to the multitude that came forth to be baptized by him, O generation of vipers {snakes}, who has warned you to flee from the wrath to come?</p> <p>(8) Therefore bring forth fruits worthy of repentance, and do not begin to say within yourselves, We have Abraham as <i>our</i> forefather: because I say to you, That God is able of these stones to raise up children to Abraham.</p> <p>(9) And now also the ax is laid to the root of the trees: every tree therefore which does not bring forth good fruit is cut down, and cast into the fire.</p> <p>(10) And the people asked him, saying, What shall we do then?</p> <p>(11) He answered and said to them, He who has two coats, let him give to him who has none; and he who has food, let him do likewise.</p> <p>(12) Then also tax collectors came to be baptized, and said to him, Master, what shall we do?</p> <p>(13) And he said to them, Exact no more than that which is appointed you.</p> <p>(14) And the soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse <i>any</i> falsely; and be content with your wages.</p> <p>(15) And as the people were in expectation, and all men wondered in their hearts of John, whether he were the Christ, or not;</p>
3:4-6d – Is. 40:3-5	



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<p>(16) John answered, saying unto <i>them</i> all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:</p> <p>(17) Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.</p> <p>(18) And many other things in his exhortation preached he unto the people.</p> <p>(19) But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,</p> <p>(20) Added yet this above all, that he shut up John in prison.</p> <p>(21) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,</p> <p>(22) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.</p> <p>(23) And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was <i>the son</i> of Heli,</p>	<p>(16) John answered, saying to <i>them</i> all, I indeed baptize you with water; but One mightier than I is coming, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Spirit and with fire:</p> <p>(17) Whose {winnowing}<sup>e</sup> fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His barn; but the chaff He will burn with unquenchable fire.</p> <p>(18) And many other things in his exhortation he preached to the people.</p> <p>(19) But Herod the tetrarch, being reproved {corrected; warned} by him because of Herodias his brother Philip's wife,<sup>f</sup> and for all the evils which Herod had done,</p> <p>(20) Added yet this above all, that he shut up John in prison.</p> <p>(21) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,</p> <p>(22) And the Holy Spirit descended in a bodily form like a dove upon Him, and a voice came from heaven, which said, <i>You are My beloved Son; in You I am well pleased.</i><sup>g</sup></p> <p>(23) And Jesus Himself began to be about thirty years of age being (as was supposed) the son of Joseph,<sup>h</sup> who was <i>the son</i> of Heli,</p>
<p>3:17e – winnowing fan – see note on Mat. 3:12</p> <p>3:19f – Mat. 14:3f - See <a href="#">Appendix O: The Herods of Scripture</a></p> <p>3:22g – Mat. 3:17; Mark 1:11 – Herod the tetrarch – Herod Antipas – see note on Mat. 14:1</p> <p>3:23h – (as was supposed) the son of Joseph – Jesus is technically the son of God and Mary so he phrase “as was supposed” is inserted in the text. The genealogy given here is Jesus' descent through Mary rather than Joseph and goes backwards to Adam. Note there are 77 generations from God to Jesus! See: <a href="#">Appendix C: Genealogy of Jesus</a> - see Luke 3:31</p>	

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<p>(24) Which was <i>the son</i> of Matthat, which was <i>the son</i> of Levi, which was <i>the son</i> of Melchi, which was <i>the son</i> of Janna, which was <i>the son</i> of Joseph,</p> <p>(25) Which was <i>the son</i> of Mattathias, which was <i>the son</i> of Amos, which was <i>the son</i> of Naum, which was <i>the son</i> of Esli, which was <i>the son</i> of Nagge,</p> <p>(26) Which was <i>the son</i> of Maath, which was <i>the son</i> of Mattathias, which was <i>the son</i> of Semei, which was <i>the son</i> of Joseph, which was <i>the son</i> of Juda,</p> <p>(27) Which was <i>the son</i> of Joanna, which was <i>the son</i> of Rhesa, which was <i>the son</i> of Zorobabel, which was <i>the son</i> of Salathiel, which was <i>the son</i> of Neri,</p> <p>(28) Which was <i>the son</i> of Melchi, which was <i>the son</i> of Addi, which was <i>the son</i> of Cosam, which was <i>the son</i> of Elmodam, which was <i>the son</i> of Er,</p> <p>(29) Which was <i>the son</i> of Jose, which was <i>the son</i> of Eliezer, which was <i>the son</i> of Jorim, which was <i>the son</i> of Matthat, which was <i>the son</i> of Levi,</p> <p>(30) Which was <i>the son</i> of Simeon, which was <i>the son</i> of Juda, which was <i>the son</i> of Joseph, which was <i>the son</i> of Jonan, which was <i>the son</i> of Eliakim,</p> <p>(31) Which was <i>the son</i> of Melea, which was <i>the son</i> of Menan, which was <i>the son</i> of Mattatha, which was <i>the son</i> of Nathan, which was <i>the son</i> of David,</p>	<p>(24) Who was <i>the son</i> of Matthat, who was <i>the son</i> of Levi, who was <i>the son</i> of Melchi, who was <i>the son</i> of Janna, who was <i>the son</i> of Joseph,</p> <p>(25) Who was <i>the son</i> of Mattathias, who was <i>the son</i> of Amos, who was <i>the son</i> of Naum, who was <i>the son</i> of Esli, who was <i>the son</i> of Nagge,</p> <p>(26) Who was <i>the son</i> of Maath, who was <i>the son</i> of Mattathias, who was <i>the son</i> of Semei, who was <i>the son</i> of Joseph, who was <i>the son</i> of Judah,</p> <p>(27) Who was <i>the son</i> of Joanna, who was <i>the son</i> of Rhesa, who was <i>the son</i> of Zorobabel, who was <i>the son</i> of Shealtiel, who was <i>the son</i> of Neri,</p> <p>(28) Who was <i>the son</i> of Melchi, who was <i>the son</i> of Addi, who was <i>the son</i> of Cosam, who was <i>the son</i> of Elmodam, who was <i>the son</i> of Er,</p> <p>(29) Who was <i>the son</i> of Jose, who was <i>the son</i> of Eliezer, who was <i>the son</i> of Jorim, who was <i>the son</i> of Matthat, who was <i>the son</i> of Levi,</p> <p>(30) Who was <i>the son</i> of Simeon, who was <i>the son</i> of Judah, who was <i>the son</i> of Joseph, who was <i>the son</i> of Jonan, who was <i>the son</i> of Eliakim,</p> <p>(31) Who was <i>the son</i> of Melea, who was <i>the son</i> of Menan, who was <i>the son</i> of Mattatha, who was <i>the son</i> of Nathan,<sup>i</sup> who was <i>the son</i> of David,</p>
<p>3:31i – Mary – Jesus’ mother is descended from David through David’s son Nathan; Joseph is descended from David through David’s son Solomon. See <a href="#">Appendix C: Genealogy of Jesus</a> – Mat. 1:6</p>	

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<p>(32) Which was <i>the son</i> of Jesse, which was <i>the son</i> of Obed, which was <i>the son</i> of Booz, which was <i>the son</i> of Salmon, which was <i>the son</i> of Naasson,</p> <p>(33) Which was <i>the son</i> of Aminadab, which was <i>the son</i> of Aram, which was <i>the son</i> of Esrom, which was <i>the son</i> of Phares, which was <i>the son</i> of Juda,</p> <p>(34) Which was <i>the son</i> of Jacob, which was <i>the son</i> of Isaac, which was <i>the son</i> of Abraham, which was <i>the son</i> of Thara, which was <i>the son</i> of Nachor,</p> <p>(35) Which was <i>the son</i> of Saruch, which was <i>the son</i> of Ragau, which was <i>the son</i> of Phalec, which was <i>the son</i> of Heber, which was <i>the son</i> of Sala,</p> <p>(36) Which was <i>the son</i> of Cainan, which was <i>the son</i> of Arphaxad, which was <i>the son</i> of Sem, which was <i>the son</i> of Noe, which was <i>the son</i> of Lamech,</p> <p>(37) Which was <i>the son</i> of Mathusala, which was <i>the son</i> of Enoch, which was <i>the son</i> of Jared, which was <i>the son</i> of Maleleel, which was <i>the son</i> of Cainan,</p> <p>(38) Which was <i>the son</i> of Enos, which was <i>the son</i> of Seth, which was <i>the son</i> of Adam, which was <i>the son</i> of God.</p> <p><b>Chapter 4</b></p> <p>(1) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,</p> <p>(2) Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.</p>	<p>(32) Who was <i>the son</i> of Jesse, who was <i>the son</i> of Obed, who was <i>the son</i> of Boaz, who was <i>the son</i> of Salmon, who was <i>the son</i> of Naasson,</p> <p>(33) Who was <i>the son</i> of Aminadab, who was <i>the son</i> of Aram, who was <i>the son</i> of Esrom, who was <i>the son</i> of Phares, who was <i>the son</i> of Judah,</p> <p>(34) Who was <i>the son</i> of Jacob, who was <i>the son</i> of Isaac, who was <i>the son</i> of Abraham, who was <i>the son</i> of Terah, who was <i>the son</i> of Nahor,</p> <p>(35) Who was <i>the son</i> of Serug, who was <i>the son</i> of Reu, who was <i>the son</i> of Phalec, who was <i>the son</i> of Heber, who was <i>the son</i> of Sala,</p> <p>(36) Who was <i>the son</i> of Cainan, who was <i>the son</i> of Arphaxad, who was <i>the son</i> of Shem, who was <i>the son</i> of Noah, who was <i>the son</i> of Lamech,</p> <p>(37) Who was <i>the son</i> of Methuselah, who was <i>the son</i> of Enoch, who was <i>the son</i> of Jared, who was <i>the son</i> of Maleleel, who was <i>the son</i> of Cainan,</p> <p>(38) Who was <i>the son</i> of Enos, who was <i>the son</i> of Seth, who was <i>the son</i> of Adam, who was <i>the son</i> of God.</p> <p><b>Chapter 4</b></p> <p>(1) And Jesus being full of the Holy Spirit returned from the Jordan {River}, and was led by the Spirit into the wilderness,</p> <p>(2) Being tempted forty days by the devil. And in those days He ate nothing: and when they were ended, He was hungry.</p>

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<p>(3) And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.</p> <p>(4) And Jesus answered him, saying, <b>It is written, That man shall not live by bread alone, but by every word of God.</b></p> <p>(5) And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.</p> <p>(6) And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.</p> <p>(7) If thou therefore wilt worship me, all shall be thine.</p> <p>(8) And Jesus answered and said unto him, <b>Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.</b></p> <p>(9) And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:</p> <p>(10) For it is written, He shall give his angels charge over thee, to keep thee:</p> <p>(11) And in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p>	<p>(3) And the devil said to Him, If You are the Son of God, command this stone that it be made bread.</p> <p>(4) And Jesus answered him, saying, <b>It is written, That man shall not live by bread alone, but by every word of God.<sup>a</sup></b></p> <p>(5) And the devil, taking Him up into a high mountain, showed to Him all the kingdoms of the world in a moment of time.</p> <p>(6) And the devil said to Him, All this power I will give You, and their glory: because that is delivered to me; and I give it to whomever I choose.<sup>b</sup></p> <p>(7) If You therefore will worship me, all shall be Yours.</p> <p>(8) And Jesus answered and said to him, <b>Get behind me, Satan: because it is written, You shall worship the Lord {Jehovah} your God, and Him only shall you serve.<sup>c</sup></b></p> <p>(9) And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said to Him, If You are the Son of God, cast Yourself down from here:</p> <p>(10) Because it is written, <b>He shall give His angels charge over you, to keep you:</b></p> <p>(11) <b>And in <i>their</i> hands they shall bear you up, lest at any time you dash your foot against a stone.<sup>d</sup></b></p>
<p>4:4a – Deut. 8:3; Mat. 4:4</p> <p>4:6b – Note: God gave mankind rule over the birds of the air, the fish of the sea, and over all the earth, but mankind surrendered the rule to Satan. Jesus does not question Satan's rule, but He knows Satan can't do anything without the Father's consent</p> <p>4:8c – Deut. 6:13; Mat. 4:10</p> <p>4:11d – Ps. 91:11-12; Mat. 4:6</p>	

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<p>(12) And Jesus answering said unto him, <b>It is said, Thou shalt not tempt the Lord thy God.</b></p> <p>(13) And when the devil had ended all the temptation, he departed from him for a season.</p> <p>(14) And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.</p> <p>(15) And he taught in their synagogues, being glorified of all.</p> <p>(16) And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.</p> <p>(17) And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,</p> <p>(18) <b>The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,</b></p> <p>(19) <b>To preach the acceptable year of the Lord.</b></p>	<p>(12) And Jesus answering said to him, <b>It is said,</b>  <b>You shall not tempt the Lord your God.<sup>e</sup></b></p> <p>(13) And when the devil had ended all the temptation, he departed from Him for a season.</p> <p>(14) And Jesus returned in the power of the Spirit into Galilee: and His fame went out through all the region all around.</p> <p>(15) And He taught in their synagogues, being glorified by all.</p> <p>(16) And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day {Saturday}, and stood up to read.</p> <p>(17) And there was delivered to Him the book {scroll} of the prophet Isaiah. And when He had opened the book {scroll}, He found the place where it was written,</p> <p>(18) <b>The Spirit of the Lord is upon Me, because He has anointed Me to preach the good news to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those who are bruised,</b></p> <p>(19) <b>To preach the acceptable year of the Lord.<sup>f</sup></b></p>
<p>4:12e – Deut. 6:16; Mat. 4:7</p> <p>4:19f – Is. 61:1-2a – Notice that Jesus did not finish reading the rest of verse 2, because the end of the verse has not yet been fulfilled. - He also added part of Is. 35:5-6. – See also: <u>Luke 4:18-19 Did Jesus Quote the Septuagint?</u> at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a></p>	

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<p>(20) And he closed the book, and he gave <i>it</i> again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.</p> <p>(21) And he began to say unto them, <b>This day is this scripture fulfilled in your ears.</b></p> <p>(22) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?</p> <p>(23) And he said unto them, <b>Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.</b></p> <p>(24) And he said, <b>Verily I say unto you, No prophet is accepted in his own country.</b></p> <p>(25) <b>But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;</b></p> <p>(26) <b>But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.</b></p> <p>(27) <b>And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.</b></p> <p>(28) And all they in the synagogue, when they heard these things, were filled with wrath,</p>	<p>(20) And He closed the book {scroll}, and He gave <i>it</i> again to the minister, and sat down. And the eyes of all those who were in the synagogue were fastened on Him.</p> <p>(21) And He began to say to them, <b>Today this Scripture is fulfilled in your hearing.</b></p> <p>(22) And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is this not Joseph's son?</p> <p>(23) And He said to them, <b>You will surely say to Me this proverb, Physician, heal yourself: all we have heard done in Capernaum, do also here in Your own country.</b></p> <p>(24) And He said, <b>Truly I say to you, No prophet is accepted in His own country,</b></p> <p>(25) <b>But I tell you the truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;</b></p> <p>(26) <b>But to none of them was Elijah sent, except to Sarepta, a city of Sidon, to a woman who was a widow.<sup>g</sup></b></p> <p>(27) <b>And many lepers were in Israel in the time of Elisha the prophet; and none of them were cleansed, except Naaman the Syrian.<sup>h</sup></b></p> <p>(28) And all those in the synagogue, when they heard these things, were filled with rage,</p>
<p>4:26g – I Ki. 17:9  4:27h – II Ki. 5:14</p>	

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<p>(29) And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.</p> <p>(30) But he passing through the midst of them went his way,</p> <p>(31) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.</p> <p>(32) And they were astonished at his doctrine: for his word was with power.</p> <p>(33) And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,</p> <p>(34) Saying, Let <i>us</i> alone; what have we to do with thee, <i>thou</i> Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.</p> <p>(35) And Jesus rebuked him, saying, <b>Hold thy peace, and come out of him.</b> And when the devil had thrown him in the midst, he came out of him, and hurt him not.</p> <p>(36) And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.</p> <p>(37) And the fame of him went out into every place of the country round about.</p> <p>(38) And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.</p>	<p>(29) And rose up, and threw Him out of the city, and led Him to the brow of the hill upon which their city was built, that they might cast Him down headlong.</p> <p>(30) But He passing through their midst went His way,</p> <p>(31) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days {Saturdays}.</p> <p>(32) And they were astonished at His teaching: because His word was with power.</p> <p>(33) And in the synagogue there was a man, who had a spirit of an unclean demon, and cried out with a loud voice,</p> <p>(34) Saying, Let <i>us</i> alone; what have we to do with You, <i>You</i> Jesus of Nazareth? have You come to destroy us? I know Who You are; the Holy One of God.</p> <p>(35) And Jesus rebuked him, saying, <b>Hold your peace, and come out of him.</b> And when the demon had thrown him in the midst, he came out of him, and did not hurt him.</p> <p>(36) And they were all amazed, and spoke among themselves, saying, What a word <i>is</i> this! Because with authority and power He commands the unclean spirits, and they come out.</p> <p>(37) And His fame went out into every place of the country all around.</p> <p>(38) And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever;<sup>i</sup> and they called Him for her.</p>
<p>4:38i – Simon's mother-in-law – Mat. 8:14; Mark 1:30 – See <a href="#">Appendix A: Recorded Miracles in the Bible</a></p>	

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<p>(39) And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.</p> <p>(40) Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.</p> <p>(41) And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking <i>them</i> suffered them not to speak: for they knew that he was Christ.</p> <p>(42) And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.</p> <p>(43) And he said unto them, <b>I must preach the kingdom of God to other cities also: for therefore am I sent.</b></p> <p>(44) And he preached in the synagogues of Galilee.</p> <p><b>Chapter 5</b></p> <p>(1) And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,</p> <p>(2) And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing <i>their</i> nets.</p>	<p>(39) And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.</p> <p>(40) Now when the sun was setting, all those who had any sick with various diseases brought them to Him; and He laid His hands on every one of them, and healed them.</p> <p>(41) And demons also came out of many, crying out, and saying, You are Christ the Son of God. And He rebuking <i>them</i> did not allow them to speak: because they knew that He was Christ.</p> <p>(42) And when it was day, He departed and went into a desert place: and the people sought Him, and came to Him, and they wanted Him to stay, so that He should not depart from them.</p> <p>(43) But He said to them, <b>I must preach the kingdom of God to other cities also: because this is why I have been sent.</b></p> <p>(44) And He preached in the synagogues of Galilee.</p> <p><b>Chapter 5</b></p> <p>(1) And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret {Sea of Galilee},<sup>a</sup></p> <p>(2) And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing <i>their</i> nets.</p>
5:1a – lake of Gennesaret – Sea of Galilee	



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<p>(3) And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.</p> <p>(4) Now when he had left speaking, he said unto Simon, <b>Launch out into the deep, and let down your nets for a draught.</b></p> <p>(5) And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.</p> <p>(6) And when they had this done, they inclosed a great multitude of fishes: and their net brake.</p> <p>(7) And they beckoned unto <i>their</i> partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.</p> <p>(8) When Simon Peter saw <i>it</i>, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.</p> <p>(9) For he was astonished, and all that were with him, at the draught of the fishes which they had taken:</p> <p>(10) And so <i>was</i> also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, <b>Fear not; from henceforth thou shalt catch men.</b></p> <p>(11) And when they had brought their ships to land, they forsook all, and followed him.</p>	<p>(3) And He entered into one of the ships, which was Simon's, and requested of him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.</p> <p>(4) Now when He had finished speaking, He said to Simon, <b>Launch out into the deep, and let down your nets for a catch.</b></p> <p>(5) But Simon answering said to Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Your word I will let down the net.</p> <p>(6) And when they had done this, they enclosed a great multitude of fish: and their net broke.<sup>b</sup></p> <p>(7) And they motioned to <i>their</i> partners, who were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.</p> <p>(8) When Simon Peter saw <i>it</i>, he fell down at Jesus' knees, saying, Depart from me; because I am a sinful man, O Lord.</p> <p>(9) Because he was astonished, and all who were with him, at the catch of the fish which they had taken:</p> <p>(10) And so <i>was</i> also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, <b>Do not be afraid; from now on you shall catch men.</b></p> <p>(11) And when they had brought their ships to land, they left all, and followed Him.</p>
5:6b – draught of fish – see <a href="#">Appendix A: Recorded Miracles in the Bible</a>	

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<p>(12) And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.</p> <p>(13) And he put forth <i>his</i> hand, and touched him, saying, <b>I will: be thou clean.</b> And immediately the leprosy departed from him.</p> <p>(14) And he charged him to tell no man: <b>but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.</b></p> <p>(15) But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.</p> <p>(16) And he withdrew himself into the wilderness, and prayed.</p> <p>(17) And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.</p> <p>(18) And, behold, men brought in a bed a man which was taken with a palsy: and they sought <i>means</i> to bring him in, and to lay <i>him</i> before him.</p> <p>(19) And when they could not find by what <i>way</i> they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.</p>	<p>(12) And it came to pass, when He was in a certain city, a man full of leprosy: who seeing Jesus fell on <i>his</i> face, and begged Him, saying, Lord, if You will, You can make me clean.</p> <p>(13) And He put forth <i>His</i> hand, and touched him, saying, <b>I will: be clean.</b> And immediately the leprosy departed from him.</p> <p>(14) And He charged him to tell no man: <b>but go, and show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a testimony to them.</b><sup>c</sup></p> <p>(15) But His fame went out so much the more abroad: and great multitudes came together to hear, and to be healed by Him of their diseases and handicaps.</p> <p>(16) And He withdrew Himself into the wilderness, and prayed.</p> <p>(17) And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, who had come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.</p> <p>(18) And, men brought on a bed a man who was taken with a paralysis and they sought <i>means</i> to bring him in, and to lay <i>him</i> before Him.</p> <p>(19) And when they could not find a <i>way</i> that they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.<sup>d</sup></p>
<p>5:14c - Lev. 14 – see also <a href="#">Appendix A: Recorded Miracles in the Bible</a>  5:19d – Mark 2:4f – see <a href="#">Appendix A: Recorded Miracles in the Bible</a></p>	

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<p>(20) And when he saw their faith, he said unto him, <b>Man, thy sins are forgiven thee.</b></p> <p>(21) And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?</p> <p>(22) But when Jesus perceived their thoughts, he answering said unto them, <b>What reason ye in your hearts?</b></p> <p>(23) <b>Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?</b></p> <p>(24) <b>But that ye may know that the Son of man hath power upon earth to forgive sins,</b> (he said unto the sick of the palsy,) <b>I say unto thee, Arise, and take up thy couch, and go into thine house.</b></p> <p>(25) And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.</p> <p>(26) And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.</p> <p>(27) And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. (28) And he left all, rose up, and followed him.</p> <p>(29) And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.</p>	<p>(20) And when He saw their faith, He said to him, <b>Man, your sins are forgiven you.</b></p> <p>(21) And the scribes and the Pharisees began to reason, saying, Who is this Who speaks blasphemies {claims to be God}?<sup>e</sup> Who can forgive sins, but God alone?</p> <p>(22) But when Jesus perceived their thoughts, He answering said to them, <b>What do you reason in your hearts?</b><sup>f</sup></p> <p>(23) <b>Which is easier, to say, Your sins are forgiven you; or to say, Rise up and walk?</b></p> <p>(24) <b>But that you may know that the Son of Man has power upon earth to forgive sins,</b> (He said to the sick of the paralysis,) <b>I say to you, Arise, and take up your bed, and return to your house.</b></p> <p>(25) And immediately he rose up before them, and picked up the bed upon which he lay, and departed to his own house, glorifying God.</p> <p>(26) And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.</p> <p>(27) And after these things He went forth, and saw a tax collector, named Levi,<sup>g</sup> sitting at the receipt of custom: and He said to him, <b>Follow Me.</b></p> <p>(28) And he left all, rose up, and followed Him.</p> <p>(29) And Levi made for Him a great feast in his own house: and there was a great company of tax collectors and of others who sat down with them.</p>
<p>5:21e - blasphemies – since Jesus told the man his sins were forgiven they accused Jesus of blasphemy – blasphemy is claiming to be God or claiming God’s authority. If Jesus was not God, He was guilty, but since He is God, they were wrong. – Mat. 9:3 - see Lev. 24:11, 16</p> <p>5:22f – Jesus perceived their thoughts and answered them – notice it never occurs to them to question how He knew their thoughts</p> <p>5:27g – Levi – also called Matthew – see list of disciples at the end of Matthew</p>	

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King James 1769 Version	King James Paraphrase
<p>(30) But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?</p> <p>(31) And Jesus answering said unto them, <b>They that are whole need not a physician; but they that are sick.</b></p> <p>(32) <b>I came not to call the righteous, but sinners to repentance.</b></p> <p>(33) And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but thine eat and drink?</p> <p>(34) And he said unto them, <b>Can ye make the children of the bridechamber fast, while the bridegroom is with them?</b></p> <p>(35) <b>But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.</b></p> <p>(36) And he spake also a parable unto them; <b>No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was <i>taken</i> out of the new agreeth not with the old.</b></p> <p>(37) <b>And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.</b></p> <p>(38) <b>But new wine must be put into new bottles; and both are preserved.</b></p> <p>(39) No man also having drunk old <i>wine</i> straightway desireth new: for he saith, The old is better.</p>	<p>(30) But their scribes and Pharisees murmured against His disciples, saying, Why do you eat and drink with tax collectors and sinners?</p> <p>(31) And Jesus answering said to them, <b>Those who are whole do not need a physician: but those who are sick</b></p> <p>(32) <b>I did not come to call the righteous, but sinners to repentance.<sup>h</sup></b></p> <p>(33) And they said to Him, Why do the disciples of John fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but Yours eat and drink?</p> <p>(34) And He said to them, <b>Can you make the wedding guests fast, while the bridegroom is with them?</b></p> <p>(35) <b>But the days will come, when the bridegroom will be taken away from them, and then they will fast in those days.</b></p> <p>(36) And He spoke also a parable to them; <b>No man puts a piece of a new cloth upon an old; because, the new makes a tear, and the piece that was <i>taken</i> out of the new does not agree with the old.<sup>i</sup></b></p> <p>(37) <b>And no man puts new wine into old wine bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.<sup>j</sup></b></p> <p>(38) <b>But new wine must be put into new wine bottles; and both are preserved.</b></p> <p>(39) No man also having drunk old <i>wine</i> right away desires new: because he says, The old is better.</p>
<p>5:32h – see note on Mat. 9:13; Luke 18:10-14</p> <p>5:36i – Mat. 9:16 – see <u>Appendix B: Recorded Parables of Jesus</u></p> <p>5:37j – Mat. 9:17</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<b>Chapter 6</b> (1) And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing <i>them</i> in <i>their</i> hands. (2) And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? (3) And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; (4) How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? (5) And he said unto them, That the Son of man is Lord also of the sabbath. (6) And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. (7) And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. (8) But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.	<b>Chapter 6</b> (1) And it came to pass on the second sabbath {Saturday} after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and ate, rubbing <i>them</i> in <i>their</i> hands. (2) And certain of the Pharisees said to them, Why do you do that which is not lawful to do on the sabbath days {Saturdays}. (3) And Jesus answering them said, Have you not read so much as this, what David did, when he himself was hungry, and those who were with him; (4) How he went into the house {tabernacle} of God, and took and ate the holy bread, and gave also to those who were with him; which it is not lawful to eat except for the priests alone? <sup>a</sup> (5) And He said to them, The Son of man is Lord also of the sabbath {Saturday}. (6) And it came to pass also on another sabbath {Saturday}, that He entered into the synagogue and taught: and there was a man whose right hand was withered. <sup>b</sup> (7) And the scribes and Pharisees watched Him, whether He would heal on the sabbath day {Saturday}; that they might find an accusation against Him. (8) But He knew their thoughts, and said to the man who had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
6:4a - I Sam. 21:1-6 6:6b – withered hand – Mat. 12:9; Mark 3:11 – see <a href="#">Appendix A: Recorded Miracles in the Bible</a>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(9) Then said Jesus unto them, <b>I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?</b></p> <p>(10) And looking round about upon them all, he said unto the man, <b>Stretch forth thy hand.</b> And he did so: and his hand was restored whole as the other.</p> <p>(11) And they were filled with madness; and communed one with another what they might do to Jesus.</p> <p>(12) And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.</p> <p>(13) And when it was day, he called <i>unto him</i> his disciples: and of them he chose twelve, whom also he named apostles;</p> <p>(14) Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,</p> <p>(15) Matthew and Thomas, James the <i>son</i> of Alphaeus, and Simon called Zelotes,</p> <p>(16) And Judas <i>the brother</i> of James, and Judas Iscariot, which also was the traitor.</p> <p>(17) And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;</p>	<p>(9) Then Jesus said to them, <b>I will ask you one thing; Is it lawful on the sabbath days {Saturdays} to do good, or to do evil? to save life, or to destroy it?</b></p> <p>(10) And looking all around upon them all, He said to the man, <b>Stretch forth your hand.</b> And he did so: and his hand was restored whole as the other.</p> <p>(11) And they were filled with rage; and discussed with one another what they might do to Jesus.</p> <p>(12) And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.</p> <p>(13) And when it was day, He called <i>to Himself</i> His disciples: and of them He chose twelve, whom also He named apostles {ambassadors};<sup>c</sup></p> <p>(14) Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,</p> <p>(15) Matthew and Thomas, James the <i>son</i> of Alphaeus, and Simon called Zelotes,</p> <p>(16) And Judas <i>the brother</i> of James, and Judas Iscariot, who also was the traitor.</p> <p>(17) And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the {Mediterranean} sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases;</p>
<p>6:13c – see list of disciples at end of Matthew</p> <ul style="list-style-type: none"> <li>- a disciple is someone who studies under a teacher</li> <li>- an apostle is someone who has studied under a teacher and is sent out as an ambassador to represent the teacher</li> </ul>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(18) And they that were vexed with unclean spirits: and they were healed.</p> <p>(19) And the whole multitude sought to touch him: for there went virtue out of him, and healed <i>them</i> all.</p> <p>(20) And he lifted up his eyes on his disciples, and said, <b>Blessed <i>be ye</i> poor: for yours is the kingdom of God.</b></p> <p>(21) <b>Blessed <i>are ye</i> that hunger now: for ye shall be filled. Blessed <i>are ye</i> that weep now: for ye shall laugh.</b></p> <p>(22) Blessed are ye, when men shall hate you, and when they shall separate you <i>from their company</i>, and shall reproach <i>you</i>, and cast out your name as evil, for the Son of man's sake.</p> <p>(23) Rejoice ye in that day, and leap for joy: for, behold, your reward <i>is</i> great in heaven: for in the like manner did their fathers unto the prophets.</p> <p>(24) But woe unto you that are rich! for ye have received your consolation.</p> <p>(25) Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.</p> <p>(26) Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.</p>	<p>(18) And those who were harassed with unclean spirits: and they were healed.</p> <p>(19) And the whole multitude sought to touch Him: because virtue {goodness; healing power} went out of Him, and healed <i>them</i> all.</p> <p>(20) And He lifted up His eyes on His disciples, and said, <b>Blessed <i>are you</i> poor: because yours is the kingdom of God.<sup>d</sup></b></p> <p>(21) <b>Blessed <i>are you</i> who hunger now: because you shall be filled. Blessed <i>are you</i> who weep now: because you shall laugh.</b></p> <p>(22) Blessed are you, when men shall hate you, and when they shall separate you <i>from their company</i>, and shall say bad things about <i>you</i>, and cast out your name as evil, because of the Son of Man's sake.</p> <p>(23) Rejoice in that day, and leap for joy: because, indeed, your reward <i>is</i> great in heaven: because their forefathers did the same to the prophets.</p> <p>(24) But woe to you who are rich! Because you have received your reward.</p> <p>(25) Woe to you who are full because you shall hunger. Woe to you who laugh now! Because you shall mourn and weep.</p> <p>(26) Woe to you, when all men shall speak well of you! Because so did their forefathers to the false prophets.</p>
6:20d – compare to Mat. 5:3	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(27) But I say unto you which hear, Love your enemies, do good to them which hate you,</p> <p>(28) Bless them that curse you, and pray for them which despitefully use you.</p> <p>(29) And unto him that smiteth thee on the <i>one</i> cheek offer also the other; and him that taketh away thy cloke forbid not <i>to take thy</i> coat also.</p> <p>(30) Give to every man that asketh of thee; and of him that taketh away thy goods ask <i>them</i> not again.</p> <p>(31) And as ye would that men should do to you, do ye also to them likewise.</p> <p>(32) For if ye love them which love you, what thank have ye? for sinners also love those that love them.</p> <p>(33) And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.</p> <p>(34) And if ye lend <i>to them</i> of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.</p> <p>(35) But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and <i>to the</i> evil.</p> <p>(36) Be ye therefore merciful, as your Father also is merciful.</p> <p>(37) Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:</p>	<p>(27) But I say to you who hear, Love your enemies, do good to those who hate you,</p> <p>(28) Bless those who curse you, and pray for those who despitefully use you.</p> <p>(29) And to him who strikes you on the <i>one</i> cheek offer also the other; and to him who takes away your cloak do not forbid <i>to take your</i> coat also.</p> <p>(30) Give to every man who asks of you; and of him who takes away your goods do not ask for <i>them</i> back.</p> <p>(31) And as you would want men to do to you, you also do to them.</p> <p>(32) Because if you love those who love you, what thanks do you have? Because sinners also love those who love them.</p> <p>(33) And if you do good to those who do good to you, what thanks do you have? Because sinners also do the same.</p> <p>(34) And if you lend <i>to those</i> of whom you hope to receive, what thanks do you have? Because sinners also lend to sinners, to receive as much again.</p> <p>(35) But love your enemies, and do good, and lend, hoping for nothing in return; and your reward shall be great, and you shall be the children of the Highest: because He is kind to the unthankful and <i>to the</i> evil.</p> <p>(36) You therefore be merciful, as your Father also is merciful.</p> <p>(37) Do not judge, and you shall not be judged: do not condemn, and you shall not be condemned: forgive, and you shall be forgiven:<sup>e</sup></p>
6:37e - Mat. 7:1f	



{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(38) Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.</p> <p>(39) And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?</p> <p>(40) The disciple is not above his master: but every one that is perfect shall be as his master.</p> <p>(41) And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?</p> <p>(42) Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.</p> <p>(43) For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.</p> <p>(44) For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.</p> <p>(45) A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.</p>	<p>(38) Give, and it shall be given to you, good measure, pressed down, and shaken together, and running over, men shall give to you. Because with the same measure that you give out it shall be measured to you again.</p> <p>(39) And He spoke a parable to them, Can the blind lead the blind? shall they not both fall into the ditch?</p> <p>(40) The disciple is not above his master: but everyone who is perfect {matured}<sup>f</sup> shall be as his master.</p> <p>(41) And why do you see the splinter that is in your brother's eye, but do not perceive the beam that is in your own eye?</p> <p>(42) Else how can you say to your brother, Brother, let me pull out the splinter that is in your eye, when you yourself do not see the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then you shall see clearly to pull out the splinter that is in your brother's eye.</p> <p>(43) Because a good tree does not bring forth corrupt fruit; neither does a corrupt tree bring forth good fruit.</p> <p>(44) Because every tree is known by his own fruit. Because men do not gather figs of thorn bushes, nor do they gather grapes from a bramble bush.</p> <p>(45) A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil: because of the abundance of the heart his mouth speaks.</p>
6:40f – perfect – has reached maturity	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(46) And why call ye me, Lord, Lord, and do not the things which I say?</p> <p>(47) Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:</p> <p>(48) He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.</p> <p>(49) But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.</p> <p><b>Chapter 7</b></p> <p>(1) Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.</p> <p>(2) And a certain centurion's servant, who was dear unto him, was sick, and ready to die.</p> <p>(3) And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.</p> <p>(4) And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:</p> <p>(5) For he loveth our nation, and he hath built us a synagogue.</p>	<p>(46) And why do you call Me, Lord, Lord, and do not do the things which I say?</p> <p>(47) Whoever comes to me, and hears My sayings, and does them, I will show you to whom he is like:</p> <p>(48) He is like a man who built a house, and dug deep, and laid the foundation on a rock: and when the flood arose, the stream beat greatly upon that house, and could not shake it: because it was founded upon a rock.<sup>g</sup></p> <p>(49) But he who hears, and does not do, is like a man who built a house upon the earth without a foundation; against which the waters greatly beat, and immediately it fell; and the ruin of that house was great.</p> <p><b>Chapter 7</b></p> <p>(1) Now when He had ended all His sayings in the audience of the people, He entered into Capernaum.</p> <p>(2) And a certain centurion's servant, who was dear to him, was sick, and ready to die.<sup>a</sup></p> <p>(3) And when he heard of Jesus, he sent to Him the elders of the Jews, urging Him to come and heal his servant.</p> <p>(4) And when they came to Jesus, they sought Him instantly, saying, That he was worthy for whom He should do this:</p> <p>(5) Because he loves our nation, and he has built us a synagogue.</p>
<p>6:48g – a wise man builds on the rock – see <a href="#">Appendix B: Recorded Parables of Jesus</a></p> <p>7:2a – centurion's servant – see <a href="#">Appendix A: Recorded Miracles in the Bible</a></p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(6) Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:</p> <p>(7) Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.</p> <p>(8) For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth <i>it</i>.</p> <p>(9) When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, <b>I say unto you, I have not found so great faith, no, not in Israel.</b></p> <p>(10) And they that were sent, returning to the house, found the servant whole that had been sick.</p> <p>(11) And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.</p> <p>(12) Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.</p> <p>(13) And when the Lord saw her, he had compassion on her, and said unto her, <b>Weep not.</b></p>	<p>(6) Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to Him, saying to Him, Lord, do not trouble yourself: because I am not worthy that you should enter under my roof:</p> <p>(7) Therefore neither did I think myself worthy to come to You: but say in a word, and my servant shall be healed.</p> <p>(8) Because I also am a man set under authority, having under me soldiers, and I say to one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does <i>it</i>.</p> <p>(9) When Jesus heard these things, He marveled at him, and turned Himself around, and said to the people who followed Him, <b>I say to you, I have not found so great faith, no, not in Israel.</b></p> <p>(10) And those who were sent, returning to the house, found the servant who had been sick whole.</p> <p>(11) And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and many people.</p> <p>(12) Now when He came near to the gate of the city, there was a dead man carried out, the only son of his mother, and she was a widow: and many people of the city were with her.</p> <p>(13) And when the Lord saw her, He had compassion on her, and said to her, <b>Do not weep.</b></p>

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(14) And he came and touched the bier: and they that bare <i>him</i> stood still. And he said, <b>Young man, I say unto thee, Arise.</b></p> <p>(15) And he that was dead sat up, and began to speak. And he delivered him to his mother.</p> <p>(16) And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.</p> <p>(17) And this rumour of him went forth throughout all Judaea, and throughout all the region round about.</p> <p>(18) And the disciples of John shewed him of all these things.</p> <p>(19) And John calling <i>unto him</i> two of his disciples sent <i>them</i> to Jesus, saying, Art thou he that should come? or look we for another?</p> <p>(20) When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?</p> <p>(21) And in that same hour he cured many of <i>their</i> infirmities and plagues, and of evil spirits; and unto many <i>that were</i> blind he gave sight.</p> <p>(22) Then Jesus answering said unto them, <b>Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.</b></p> <p>(23) <b>And blessed is <i>he</i>, whosoever shall not be offended in me.</b></p>	<p>(14) And He came and touched the leader of the procession: and those who carried <i>him</i> stood still. And He said, <b>Young man, I say to you, Arise.<sup>b</sup></b></p> <p>(15) And he who was dead sat up, and began to speak. And He delivered him to his mother.</p> <p>(16) And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God has visited His people.</p> <p>(17) And this rumor of Him went forth throughout all Judea, and throughout all the region around about.</p> <p>(18) And the disciples of John showed him of all these things.</p> <p>(19) And John calling <i>to himself</i> two of his disciples sent <i>them</i> to Jesus, saying, Are You He Who should come or should we look for another?</p> <p>(20) When the men had come to Him, they said, John Baptist has sent us to You, saying, Are You He Who should come or should we look for another?</p> <p>(21) And in that same hour He cured many of <i>their</i> diseases and handicaps, and of evil spirits; and to many <i>who were</i> blind He gave sight.</p> <p>(22) Then Jesus answering said to them, <b>Go your way, and tell John the things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.<sup>c</sup></b></p> <p>(23) <b>And blessed is <i>he</i>, whoever shall not be offended in Me.</b></p>
<p>7:14b – raising widow’s son – see <a href="#">Appendix A: Recorded Miracles in the Bible</a></p> <p>7:22c – tell John – Mat. 11:4f</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(24) And when the messengers of John were departed, he began to speak unto the people concerning John, <b>What went ye out into the wilderness for to see? A reed shaken with the wind?</b></p> <p>(25) <b>But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.</b></p> <p>(26) <b>But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.</b></p> <p>(27) <b>This is <i>he</i>, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</b></p> <p>(28) <b>For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.</b></p> <p>(29) And all the people that heard <i>him</i>, and the publicans, justified God, being baptized with the baptism of John.</p> <p>(30) But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.</p> <p>(31) And the Lord said, <b>Whereunto then shall I liken the men of this generation? and to what are they like?</b></p> <p>(32) <b>They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.</b></p>	<p>(24) And when the messengers of John had departed, He began to speak to the people concerning John, <b>What did you go out into the wilderness to see? A reed shaken with the wind?</b></p> <p>(25) <b>But what did you go out to see? A man clothed in soft clothing? Indeed, those who are clothed gorgeously, and live delicately, are in kings' courts.</b></p> <p>(26) <b>But what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet.</b></p> <p>(27) <b>This is <i>he</i>, of whom it is written, <b>Look, I send My messenger before Your face, who shall prepare Your way before You.</b><sup>d</sup></b></p> <p>(28) <b>Because I say to you, Among those who are born of women there is not a greater prophet than John the Baptist: but he who is least in the kingdom of God is greater than he.</b></p> <p>(29) And all the people who heard <i>Him</i>, and the tax collectors, obeyed God, being baptized with the baptism of John.</p> <p>(30) But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized by him.</p> <p>(31) And the Lord said, <b>How then shall I compare the men of this generation? and to what are they like?</b></p> <p>(32) <b>They are like children sitting in the marketplace,<sup>e</sup> and calling one to another, and saying, We have piped for you, and you have not danced; we have mourned for you, and you have not wept.</b></p>
<p>7:27d - Mal. 3:1; Mat. 11:10; Mk. 1:2; Rev. 2:1  7:32e - Mat. 11:16f</p>	

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King James 1769 Version	King James Paraphrase
<p>(33) For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.</p> <p>(34) The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!</p> <p>(35) But wisdom is justified of all her children.</p> <p>(36) And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.</p> <p>(37) And, behold, a woman in the city, which was a sinner, when she knew that <i>Jesus</i> sat at meat in the Pharisee's house, brought an alabaster box of ointment,</p> <p>(38) And stood at his feet behind <i>him</i> weeping, and began to wash his feet with tears, and did wipe <i>them</i> with the hairs of her head, and kissed his feet, and anointed <i>them</i> with the ointment.</p> <p>(39) Now when the Pharisee which had bidden him saw <i>it</i>, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman <i>this</i> is that toucheth him: for she is a sinner.</p> <p>(40) And Jesus answering said unto him, <i>Simon, I have somewhat to say unto thee.</i> And he saith, Master, say on.</p> <p>(41) <i>There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.</i></p>	<p>(33) Because John the Baptist came neither eating bread nor drinking wine; and you say, He has a demon.</p> <p>(34) The Son of Man has come eating and drinking; and you say, Look a gluttonous man, and a drunk, a friend of tax collectors and sinners!</p> <p>(35) But wisdom is justified of all her children.</p> <p>(36) And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to a meal.</p> <p>(37) And, a woman in the city, who was a sinner, when she knew that <i>Jesus</i> sat at meal in the Pharisee's house, brought an alabaster box of ointment,<sup>f</sup></p> <p>(38) And stood at His feet behind <i>Him</i> weeping, and began to wash His feet with tears, and wiped <i>them</i> with the hairs of her head, and kissed His feet, and anointed <i>them</i> with the ointment.</p> <p>(39) Now when the Pharisee who had invited Him saw <i>it</i>, he spoke within himself, saying, This man, if He were a prophet, would have known who and what manner of woman <i>this is</i> who touches Him: because she is a sinner.</p> <p>(40) And Jesus answering said to him, <i>Simon, I have somewhat to say to you.</i> And he said, Master, speak on.</p> <p>(41) <i>There was a certain creditor who had two debtors: the one owed five hundred pence, and the other fifty.</i></p>
7:37 <sup>f</sup> – Mat. 26:7 <sup>f</sup>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(42) And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?</p> <p>(43) Simon answered and said, I suppose that <i>he</i>, to whom he forgave most. And he said unto him, <b>Thou hast rightly judged.</b></p> <p>(44) And he turned to the woman, and said unto Simon, <b>Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped <i>them</i> with the hairs of her head.</b></p> <p>(45) <b>Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.</b></p> <p>(46) <b>My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.</b></p> <p>(47) <b>Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, <i>the same</i> loveth little.</b></p> <p>(48) And he said unto her, <b>Thy sins are forgiven.</b></p> <p>(49) And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?</p> <p>(50) And he said to the woman, <b>Thy faith hath saved thee; go in peace.</b></p> <p><b>Chapter 8</b></p> <p>(1) And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve <i>were</i> with him,</p>	<p>(42) And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?</p> <p>(43) Simon answered and said, I suppose that <i>he</i>, to whom he forgave most. And He said to him, <b>You have rightly judged.</b></p> <p>(44) And he turned to the woman, and said to Simon, <b>Do you see this woman? I entered into your house, you gave Me no water for My feet: but she has washed My feet with tears, and wiped <i>them</i> with the hairs of her head.</b></p> <p>(45) <b>You gave Me no kiss: but this woman since the time I came in has not ceased to kiss My feet.</b></p> <p>(46) <b>You did not anoint My head with oil: but this woman has anointed My feet with ointment.</b></p> <p>(47) <b>Therefore I say to you, Her sins, which are many, are forgiven; because she loved much: but to whom little is forgiven, <i>the same</i> loves little.</b></p> <p>(48) And He said to her, <b>Your sins are forgiven.</b></p> <p>(49) And those who sat at meal with Him began to say within themselves, Who is this who forgives sins also?</p> <p>(50) And He said to the woman, <b>Your faith has saved you; go in peace.</b></p> <p><b>Chapter 8</b></p> <p>(1) And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad news of the kingdom of God: and the twelve <i>were</i> with Him,</p>

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King James 1769 Version	King James Paraphrase
<p>(2) And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,</p> <p>(3) And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.</p> <p>(4) And when much people were gathered together, and were come to him out of every city, he spake by a parable:</p> <p>(5) A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.</p> <p>(6) And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.</p> <p>(7) And some fell among thorns; and the thorns sprang up with it, and choked it.</p> <p>(8) And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.</p> <p>(9) And his disciples asked him, saying, What might this parable be?</p> <p>(10) And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.</p> <p>(11) Now the parable is this: The seed is the word of God.</p>	<p>(2) And certain women, who had been healed of evil spirits, diseases and handicaps, Mary called Magdalene,<sup>a</sup> out of whom seven demons went,</p> <p>(3) And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered to Him of their substance.</p> <p>(4) And when many people were gathered together, and had come to Him out of every city, He spoke by a parable:</p> <p>(5) A sower went out to sow his seed:<sup>b</sup> and as he sowed, some fell by the road side; and it was trodden down, and the birds of the air devoured it.</p> <p>(6) And some fell upon a rock; and as soon as it had sprung up, it withered away, because it lacked moisture.</p> <p>(7) And some fell among thorns; and the thorns sprang up with it, and choked it.</p> <p>(8) And others fell on good ground, and sprang up, and bore fruit a hundredfold.<sup>c</sup> And when He had said these things, He cried, He who has ears to hear, let him hear.</p> <p>(9) And His disciples asked Him, saying, What does this parable mean?</p> <p>(10) And He said, To you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.</p> <p>(11) Now the parable is this: The seed is the word of God.</p>
<p>8:2-3a – Mary Magdalene and Joanna – Luke 24:10</p> <p>8:5b – parable of the sower – Mat. 13:3f; Mk. 4:2f – see <a href="#">Appendix B: Recorded Parables of Jesus</a></p> <p>8:8c – hundred fold – note: grain always bears fruit in even numbers – see Mat. 13:8 - see <a href="#">Interesting Number Facts in Nature</a> at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a> - see <a href="#">Appendix B: Recorded Parables of Jesus</a></p>	



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<p>(12) Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.</p> <p>(13) They on the rock <i>are they</i>, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.</p> <p>(14) And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of <i>this</i> life, and bring no fruit to perfection.</p> <p>(15) But that on the good ground are they, which in an honest and good heart, having heard the word, keep <i>it</i>, and bring forth fruit with patience.</p> <p>(16) No man, when he hath lighted a candle, covereth it with a vessel, or putteth <i>it</i> under a bed; but setteth <i>it</i> on a candlestick, that they which enter in may see the light.</p> <p>(17) For nothing is secret, that shall not be made manifest; neither <i>any thing</i> hid, that shall not be known and come abroad.</p> <p>(18) Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.</p> <p>(19) Then came to him <i>his</i> mother and his brethren, and could not come at him for the press.</p>	<p>(12) Those by the road side are those who hear; then the devil comes, and takes away the word out of their hearts, lest they should believe and be saved.</p> <p>(13) Those on the rock <i>are those</i>, who, when they hear, receive the word with joy; but these have no root, who for a while believe, and in time of temptation fall away.</p> <p>(14) And that which fell among thorns are those, who, when they have heard, go forth, and are choked with cares and riches and pleasures of <i>this</i> life, and bring no fruit to perfection.</p> <p>(15) But that on the good ground are those, who in an honest and good heart, having heard the word, keep <i>it</i>, and bring forth fruit with patience.</p> <p>(16) No man, when he has lighted a candle, covers it with a vessel,<sup>d</sup> or puts <i>it</i> under a bed; but sets <i>it</i> on a candlestick, that those who enter in may see the light.</p> <p>(17) Because nothing is secret, that shall not be revealed; neither <i>anything</i> hid, that shall not be known and come abroad.</p> <p>(18) Take heed therefore how you hear: because whoever has, to him shall be given; and whoever does not have, from him shall be taken even that which he seems to have.</p> <p>(19) Then <i>His</i> mother and His brothers came to Him,<sup>e</sup> and could not come near Him because of the crowd of people.</p>
<p>8:16d – candle under a bushel – Mat. 5:14-16; Mk. 4:21; Lk. 11:33-34 – see <u>Appendix B: Recorded Parables of Jesus</u></p> <p>8:19e – mother and brothers of Jesus – Mat. 12:46f</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(20) And it was told him <i>by certain</i> which said, Thy mother and thy brethren stand without, desiring to see thee.</p> <p>(21) And he answered and said unto them, <b>My mother and my brethren are these which hear the word of God, and do it.</b></p> <p>(22) Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, <b>Let us go over unto the other side of the lake.</b> And they launched forth.</p> <p>(23) But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled <i>with water</i>, and were in jeopardy.</p> <p>(24) And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.</p> <p>(25) And he said unto them, <b>Where is your faith?</b> And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.</p> <p>(26) And they arrived at the country of the Gadarenes, which is over against Galilee.</p> <p>(27) And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in <i>any</i> house, but in the tombs.</p>	<p>(20) And it was told to Him <i>by certain ones</i> who said, Your mother and your brothers stand outside, desiring to see You.</p> <p>(21) And He answered and said to them, <b>My mother and My brothers are these who hear the word of God, and do it.</b></p> <p>(22) Now it came to pass on a certain day, that He went into a ship with His disciples: and He said to them, <b>Let us go over to the other side of the lake {Sea of Galilee}.</b> And they launched forth.</p> <p>(23) But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled <i>with water</i>, and were in jeopardy.</p> <p>(24) And they came to Him, and awoke Him, saying, Master, master, we are perishing. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.<sup>f</sup></p> <p>(25) And He said to them, <b>Where is your faith?</b> And they were afraid and wondered, saying to one another, What manner of man is this! Because He commands even the winds and water, and they obey Him.</p> <p>(26) And they arrived at the country of the Gadarenes, which is opposite Galilee.</p> <p>(27) And when He went forth to land, there met Him out of the city a certain man, who had demons for a long time, and wore no clothes, neither lived in <i>any</i> house, but in the tombs.</p>
8:24f – tempest stilled – Mat. 8:26; Mk. 4:39 – see <a href="#">Appendix A: Recorded Miracles in the Bible</a>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(28) When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, <i>thou</i> Son of God most high? I beseech thee, torment me not.</p> <p>(29) (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)</p> <p>(30) And Jesus asked him, saying, <b>What is thy name?</b> And he said, Legion: because many devils were entered into him.</p> <p>(31) And they besought him that he would not command them to go out into the deep.</p> <p>(32) And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.</p> <p>(33) Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.</p> <p>(34) When they that fed <i>them</i> saw what was done, they fled, and went and told <i>it</i> in the city and in the country.</p> <p>(35) Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.</p>	<p>(28) When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with You, Jesus, <i>You</i> Son of God most High? I urge {ask; beg} You, do not torment me.</p> <p>(29) (Because he had commanded the unclean spirit to come out of the man. Because often times it had caught him: and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the demon into the wilderness.)</p> <p>(30) And Jesus asked him, saying, <b>What is your name?</b> And he said, Legion:<sup>s</sup> because many demons had entered into him.</p> <p>(31) And they urged {asked; begged} Him that He would not command them to go out into the deep.</p> <p>(32) And there was there a herd of many swine feeding on the mountain: and they urged {asked; begged} Him that He would allow them to enter into them. And He allowed them.</p> <p>(33) Then the demons went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake {Sea of Galilee}, and were drowned.<sup>h</sup></p> <p>(34) When those who fed <i>them</i> saw what had happened, they fled, and went and told <i>it</i> in the city and in the country.</p> <p>(35) Then they went out to see what had happened; and came to Jesus, and found the man, out of whom the demons had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.</p>
<p>8:30g – Legion – Mat. 8:28; Mk. 5:1f – See note on Mk 5:9 – see <a href="#">Appendix A: Recorded Miracles in the Bible</a></p> <p>8:33h – demons prefer water – see note on Mat. 8:32</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(36) They also which saw <i>it</i> told them by what means he that was possessed of the devils was healed.</p> <p>(37) Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.</p> <p>(38) Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,</p> <p>(39) <b>Return to thine own house, and shew how great things God hath done unto thee.</b> And he went his way, and published throughout the whole city how great things Jesus had done unto him.</p> <p>(40) And it came to pass, that, when Jesus was returned, the people <i>gladly</i> received him: for they were all waiting for him.</p> <p>(41) And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:</p> <p>(42) For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.</p> <p>(43) And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,</p>	<p>(36) Those who also saw <i>it</i> told them by what means he who was possessed of the demons was healed.</p> <p>(37) Then the whole multitude of the country of the Gadarenes around urged {asked; begged} Him to depart from them; because they were taken with great fear: and He went up into the ship, and returned back again.</p> <p>(38) Now the man out of whom the demons had departed urged {asked; begged} Him that he might remain with him: but Jesus sent him away, saying,</p> <p>(39) <b>Return to your own house, and show what great things God has done for you.</b> And he went his way, and published {told} throughout the whole city what great things Jesus had done for him.</p> <p>(40) And it came to pass, that, when Jesus had returned, the people <i>gladly</i> received Him: because they were all waiting for Him.</p> <p>(41) And, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and urged {asked; begged} Him that He would come into his house:</p> <p>(42) Because he had only one daughter, about twelve years of age, and she lay dying. But as He went the people thronged Him.</p> <p>(43) And a woman having an issue of blood twelve years,<sup>i</sup> who had spent all her living upon physicians, neither could be healed by any,</p>
<p>8:43i – issue of blood – Mat. 9:20; Mk. 5:25 – see <a href="#">Appendix A: Recorded Miracles in the Bible</a></p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
(44) Came behind <i>him</i> , and touched the border of his garment: and immediately her issue of blood stanchèd.	(44) Came behind <i>Him</i> , and touched the hem of His clothing: and immediately her issue of blood stopped.
(45) And Jesus said, <b>Who touched me?</b> When all denied, Peter and they that were with him said, Master, the multitude throng thee and press <i>thee</i> , and sayest thou, Who touched me?	(45) And Jesus said, <b>Who touched Me?</b> When all denied, Peter and those who were with Him said, Master, the multitude throngs <i>You</i> and press against <i>You</i> , and <i>You</i> ask, Who touched Me?
(46) And Jesus said, <b>Somebody hath touched me: for I perceive that virtue is gone out of me.</b>	(46) And Jesus said, <b>Somebody has touched Me: because I perceive that virtue {goodness; healing power} has gone out of Me.</b>
(47) And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.	(47) And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared to Him before all the people the reason she had touched Him, and how she was healed immediately.
(48) And he said unto her, <b>Daughter, be of good comfort: thy faith hath made thee whole; go in peace.</b>	(48) And He said to her, <b>Daughter, be of good comfort: your faith has made you whole; go in peace.</b>
(49) While he yet spake, there cometh one from the ruler of the synagogue's <i>house</i> , saying to him, Thy daughter is dead; trouble not the Master.	(49) While He yet spoke, there came one from the ruler of the synagogue's <i>house</i> , saying to him, Your daughter is dead; do not trouble the Master.
(50) But when Jesus heard <i>it</i> , he answered him, saying, <b>Fear not: believe only, and she shall be made whole.</b>	(50) But when Jesus heard <i>it</i> , He answered him, saying, <b>Do not be afraid: believe only, and she shall be made whole.</b>
(51) And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.	(51) And when He came into the house, He allowed no man to go in, except Peter, and James, and John, and the father and the mother of the maiden.
(52) And all wept, and bewailed her: but he said, <b>Weep not; she is not dead, but sleepeth.</b>	(52) And all wept, and loudly cried because of her: but He said, <b>Do not weep; she is not dead, but sleeps.</b>

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<p>(53) And they laughed him to scorn, knowing that she was dead.</p> <p>(54) And he put them all out, and took her by the hand, and called, saying, <b>Maid, arise.</b></p> <p>(55) And her spirit came again, and she arose straightway: and he commanded to give her meat.</p> <p>(56) And her parents were astonished: but he charged them that they should tell no man what was done.</p> <p><b>Chapter 9</b></p> <p>(1) Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.</p> <p>(2) And he sent them to preach the kingdom of God, and to heal the sick.</p> <p>(3) And he said unto them, <b>Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.</b></p> <p>(4) <b>And whatsoever house ye enter into, there abide, and thence depart.</b></p> <p>(5) <b>And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.</b></p> <p>(6) And they departed, and went through the towns, preaching the gospel, and healing every where.</p>	<p>(53) And they laughed Him to scorn, knowing that she was dead.</p> <p>(54) And He put them all out, and took her by the hand, and called, saying, <b>Maid, arise.<sup>j</sup></b></p> <p>(55) And her spirit came again, and she arose straightway: and He commanded to give her food.</p> <p>(56) And her parents were astonished: but He charged them that they should tell no man what was done.</p> <p><b>Chapter 9</b></p> <p>(1) Then He called His twelve disciples together, and gave them power and authority over all demons, and to cure diseases.<sup>a</sup></p> <p>(2) And He sent them to preach the kingdom of God, and to heal the sick.</p> <p>(3) And He said to them, <b>Take nothing for your journey, neither clubs, nor money, neither bread, neither change; neither have two coats apiece.</b></p> <p>(4) <b>And whatever house you enter into, there stay, and from there depart.</b></p> <p>(5) <b>And whoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them.</b></p> <p>(6) And they departed, and went through the towns, preaching the gospel, and healing everywhere.</p>
<p>8:54j – raising Jairus’ daughter – Mat. 8:28; Mk. 5:1 - see <u>Appendix A: Recorded Miracles in the Bible</u></p> <p>9:1a – Mat. 10:1f</p>	

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<p>(7) Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;</p> <p>(8) And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.</p> <p>(9) And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.</p> <p>(10) And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.</p> <p>(11) And the people, when they knew <i>it</i>, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.</p> <p>(12) And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.</p> <p>(13) But he said unto them, <b>Give ye them to eat.</b> And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.</p>	<p>(7) Now Herod the tetrarch<sup>b</sup> heard of all that was done by Him: and he was perplexed, because it was said by some, that John had risen from the dead;</p> <p>(8) And of some, that Elijah had appeared; and of others, that one of the old prophets was risen again.</p> <p>(9) And Herod said, John I have beheaded: but Who is this, of Whom I hear such things? And he desired to see Him.</p> <p>(10) And the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida {house of hunter}.<sup>c</sup></p> <p>(11) And the people, when they knew <i>it</i>, followed Him: and He received them, and spoke to them of the kingdom of God, and healed those who had need of healing.</p> <p>(12) And when the day began to wear away, then the twelve came, and said to Him, Send the multitude away, that they may go into the towns and country around, and lodge, and get food: because we are here in a desert place.</p> <p>(13) But He said to them, <b>You give them something to eat.</b> And they said, We have nothing except five loaves and two fish; unless we go and buy food for all these people.</p>
<p>9:7b -Herod the tetrarch – Herod Antipas – See Lk. 3:1 - See <u>The Herods of Scripture</u> at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a></p> <p>9:10c - Feeding of the 5000 - See Mat. 14:13; Mark 6:30; John 6:1 - the only recorded miracle of Jesus that appears in all four gospels - See <u>Appendix A: Recorded Miracles in the Bible</u> – Bethsaida – house of hunter – Mat. 11:21; Mk. 6:45</p>	

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<p>(14) For they were about five thousand men. And he said to his disciples, <b>Make them sit down by fifties in a company.</b></p> <p>(15) And they did so, and made them all sit down.</p> <p>(16) Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.</p> <p>(17) And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.</p> <p>(18) And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, <b>Whom say the people that I am?</b></p> <p>(19) They answering said, John the Baptist; but some <i>say</i>, Elias; and others <i>say</i>, that one of the old prophets is risen again.</p> <p>(20) He said unto them, <b>But whom say ye that I am?</b> Peter answering said, The Christ of God.</p> <p>(21) And he straitly charged them, and commanded <i>them</i> to tell no man that thing;</p> <p>(22) Saying, <b>The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.</b></p> <p>(23) And he said to <i>them</i> all, <b>If any man will come after me, let him deny himself, and take up his cross daily, and follow me.</b></p>	<p>(14) Because they were about five thousand men. And He said to His disciples, <b>Make them sit down by fifties in a company.</b></p> <p>(15) And they did so, and made them all sit down.</p> <p>(16) Then He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke, and gave to the disciples to set before the multitude.</p> <p>(17) And they ate, and were all filled: and there was taken up of fragments that remained to them twelve baskets.<sup>d</sup></p> <p>(18) And it came to pass, as He was alone praying, His disciples were with Him: and He asked them, saying, <b>Whom do the people say that I am?</b><sup>e</sup></p> <p>(19) They answering said, John the Baptist; but some <i>say</i>, Elijah; and others <i>say</i>, that one of the old prophets is risen again.</p> <p>(20) He said to them, <b>But Whom do you say that I am?</b> Peter answering said, The Christ of God.<sup>f</sup></p> <p>(21) And He strictly charged them, and commanded <i>them</i> to tell no man this thing;</p> <p>(22) Saying, <b>The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.</b><sup>g</sup></p> <p>(23) And He said to <i>them</i> all, <b>If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.</b></p>
<p>9:17d – twelve hand baskets – see Mat. 14:20; Mat. 15:37  9:18e – Mat. 16:13f; Mark 8:27f  9:20f – Mat. 16:16  9:22g – Mat. 16:1; Mk. 8:31; Lk. 18:3</p>	



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<p>(24) For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.</p> <p>(25) For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?</p> <p>(26) For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and <i>in his</i> Father's, and of the holy angels.</p> <p>(27) But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.</p> <p>(28) And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.</p> <p>(29) And as he prayed, the fashion of his countenance was altered, and his raiment <i>was</i> white <i>and</i> glistening.</p> <p>(30) And, behold, there talked with him two men, which were Moses and Elias:</p> <p>(31) Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.</p> <p>(32) But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.</p>	<p>(24) Because whoever will save his life shall lose it: but whoever will lose his life for My sake, the same shall save it.</p> <p>(25) Because what is a man advantaged, if he gains the whole world, and loses himself, or is cast away?</p> <p>(26) Because whoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and <i>in His</i> Father's, and of the holy angels.</p> <p>(27) But I tell you of a truth, there are some standing here, who shall not taste of death, until they see the kingdom of God.<sup>h</sup></p> <p>(28) And it came to pass about eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.</p> <p>(29) And as He prayed, His appearance was changed, and His clothing <i>was</i> white <i>and</i> shining.<sup>i</sup></p> <p>(30) And, there talked with Him two men, who were Moses and Elijah:</p> <p>(31) Who appeared in glory, and spoke of His death which He should accomplish at Jerusalem.</p> <p>(32) But Peter and those who were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men who stood with Him.</p>
<p>9:27h – not taste death – Mat. 16:28; Mk. 9:1</p> <p>9:29i – transfiguration - Mat. 17:1-8; Mark 9:2-8</p>	

{42} Luke	
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<p>(33) And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.</p> <p>(34) While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.</p> <p>(35) And there came a voice out of the cloud, saying, This is my beloved Son: hear him.</p> <p>(36) And when the voice was past, Jesus was found alone. And they kept <i>it</i> close, and told no man in those days any of those things which they had seen.</p> <p>(37) And it came to pass, that on the next day, when they were come down from the hill, much people met him.</p> <p>(38) And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.</p> <p>(39) And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.</p> <p>(40) And I besought thy disciples to cast him out; and they could not.</p> <p>(41) And Jesus answering said, <b>O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.</b></p>	<p>(33) And it came to pass, as they departed from Him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for You, and one for Moses, and one for Elijah: not knowing what he said.</p> <p>(34) While he spoke, there came a cloud, and overshadowed them: and they were afraid as they entered into the cloud.</p> <p>(35) And there came a voice out of the cloud, saying, <b>This is My beloved Son: listen to Him.</b></p> <p>(36) And when the voice was past, Jesus was found alone. And they kept <i>it</i> close, and told no man in those days any of those things which they had seen.<sup>j</sup></p> <p>(37) And it came to pass, that on the next day, when they had come down from the hill, many people met Him.</p> <p>(38) And, a man of the company cried out, saying, Master, I beg You, look upon my son: because he is my only child.</p> <p>(39) And, a spirit takes him, and he suddenly cries out; and it tears him so that he foams at the mouth again, and bruising him hardly departs from him.</p> <p>(40) And I begged Your disciples to cast him out; and they could not.</p> <p>(41) And Jesus answering said, <b>O faithless and perverse generation, how long shall I be with you, and suffer you? Bring your son here.</b></p>
<p>9:36j – they told no one because Jesus had commanded them not to – Mat. 17:9</p>	

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<p>(42) And as he was yet a coming, the devil threw him down, and tare <i>him</i>. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.</p> <p>(43) And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,</p> <p>(44) <i>Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.</i></p> <p>(45) But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.</p> <p>(46) Then there arose a reasoning among them, which of them should be greatest.</p> <p>(47) And Jesus, perceiving the thought of their heart, took a child, and set him by him,</p> <p>(48) And said unto them, <i>Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.</i></p> <p>(49) And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.</p> <p>(50) And Jesus said unto him, <i>Forbid him not: for he that is not against us is for us.</i></p>	<p>(42) And as he was yet coming, the demon threw him down, and tore <i>him</i>. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.</p> <p>(43) And they were all amazed at the mighty power of God. But while everyone wondered at all these things which Jesus did, He said to His disciples,</p> <p>(44) <i>Let these sayings sink down into your ears: because the Son of Man shall be delivered into the hands of men.</i></p> <p>(45) But they did not understand this saying, and it was hidden from them, that they did not perceive it: and they were afraid to ask Him of that saying.</p> <p>(46) Then there arose a discussion among them, which of them should be greatest.</p> <p>(47) And Jesus, perceiving the thoughts of their hearts, took a child, and set him beside Him,</p> <p>(48) And said to them, <i>Whoever shall receive this child in My Name receives Me: and whoever shall receive Me receives Him Who sent Me: because He who is least among you all, the same shall be great.</i></p> <p>(49) And John answered and said, Master, we saw one casting out demons in Your Name; and we forbade him, because he was not following us.</p> <p>(50) And Jesus said to him, <i>Do not forbid him: because he who is not against us is for us.</i></p>

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<p>(51) And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,</p> <p>(52) And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.</p> <p>(53) And they did not receive him, because his face was as though he would go to Jerusalem.</p> <p>(54) And when his disciples James and John saw <i>this</i>, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?</p> <p>(55) But he turned, and rebuked them, and said, <b>Ye know not what manner of spirit ye are of.</b></p> <p>(56) <b>For the Son of man is not come to destroy men's lives, but to save <i>them</i>.</b> And they went to another village.</p> <p>(57) And it came to pass, that, as they went in the way, a certain <i>man</i> said unto him, Lord, I will follow thee whithersoever thou goest.</p> <p>(58) And Jesus said unto him, <b>Foxes have holes, and birds of the air <i>have</i> nests; but the Son of man hath not where to lay <i>his</i> head.</b></p> <p>(59) And he said unto another, <b>Follow me.</b> But he said, Lord, suffer me first to go and bury my father.</p> <p>(60) Jesus said unto him, <b>Let the dead bury their dead: but go thou and preach the kingdom of God.</b></p>	<p>(51) And it came to pass, when the time had come that He should be received up, He stedfastly set His face to go to Jerusalem,</p> <p>(52) And sent messengers before Him: and they went, and entered into a village of the Samaritans, to make ready for Him.</p> <p>(53) And they did not receive Him, because His face was as though He would go to Jerusalem.</p> <p>(54) And when His disciples James and John saw <i>this</i>, they said, Lord, do You want us to command fire to come down from heaven, and consume them, even as Elijah did?<sup>k</sup></p> <p>(55) But He turned, and rebuked them, and said, <b>You do not know not what manner of spirit you are of.</b></p> <p>(56) <b>Because the Son of Man has not come to destroy men's lives, but to save <i>them</i>.</b> And they went to another village.</p> <p>(57) And it came to pass, that, as they went down the road, a certain <i>man</i> said to Him, Lord, I will follow You wherever You go.</p> <p>(58) And Jesus said to him, <b>Foxes have holes, and birds of the air <i>have</i> nests; but the Son of man has nowhere to lay <i>His</i> head.</b></p> <p>(59) And He said to another, <b>Follow Me.</b> But he said, Lord, allow me first to go and bury my father.</p> <p>(60) Jesus said to him, <b>Let the dead bury their dead: but you go and preach the kingdom of God.</b></p>
9:54k - II Ki. 1:10	

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<p>(61) And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.</p> <p>(62) And Jesus said unto him, <b>No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.</b></p> <p><b>Chapter 10</b></p> <p>(1) After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.</p> <p>(2) Therefore said he unto them, <b>The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.</b></p> <p>(3) Go your ways: behold, I send you forth as lambs among wolves.</p> <p>(4) Carry neither purse, nor scrip, nor shoes: and salute no man by the way.</p> <p>(5) And into whatsoever house ye enter, first say, Peace <i>be</i> to this house.</p> <p>(6) And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.</p> <p>(7) And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.</p> <p>(8) And into whatsoever city ye enter, and they receive you, eat such things as are set before you:</p>	<p>(61) And another also said, Lord, I will follow You; but let me first go bid them farewell, who are at home at my house.</p> <p>(62) And Jesus said to him, <b>No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.</b></p> <p><b>Chapter 10</b></p> <p>(1) After these things the Lord also appointed seventy others, and sent them two by two before Him into every city and place, wherever He Himself would come.</p> <p>(2) Therefore He said to them, <b>The harvest truly is great, but the laborers are few: pray therefore to the Lord of the harvest, that He would send forth laborers into His harvest.</b></p> <p>(3) Go your ways: indeed, I send you forth as lambs among wolves.</p> <p>(4) Carry neither purse, nor money, nor shoes: and do not stop to talk to anyone along the way.</p> <p>(5) And into whatever house you enter, first say, Peace to this house.</p> <p>(6) And if the son of peace is there, your peace shall rest upon it: if not, it shall turn to you again.</p> <p>(7) And in the same house remain, eating and drinking such things as they give: because the laborer is worthy of his hire. Do not go from house to house.</p> <p>(8) And into whatever city you enter, and they receive you, eat such things as are set before you:</p>

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<p>(9) And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.</p> <p>(10) But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,</p> <p>(11) Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.</p> <p>(12) But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.</p> <p>(13) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.</p> <p>(14) But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.</p> <p>(15) And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.</p> <p>(16) He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.</p> <p>(17) And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.</p> <p>(18) And he said unto them, <b>I beheld Satan as lightning fall from heaven.</b></p>	<p>(9) And heal the sick that are in it, and say to them, The kingdom of God has come near to you.</p> <p>(10) But into whatever city you enter, and they do not receive you, go your ways out into the streets of the same, and say,</p> <p>(11) Even the very dust of your city, which clings on us, we do wipe off against you: nevertheless you be sure of this, that the kingdom of God has come near to you.</p> <p>(12) But I say to you, that it shall be more tolerable in that day for Sodom, than for that city.<sup>a</sup></p> <p>(13) Woe to you, Chorazin! woe to you, Bethsaida! because if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented a great while ago, sitting in sackcloth and ashes.</p> <p>(14) But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.</p> <p>(15) And you, Capernaum, who are exalted to heaven, shall be thrust down to hell.</p> <p>(16) He who listens to you listens to Me; and he who despises you despises Me; and he who despises Me despises Him Who sent Me.</p> <p>(17) And the seventy returned again with joy, saying, Lord, even the demons are subject to us through Your Name.</p> <p>(18) And He said to them, <b>I saw Satan fall as lightning from heaven.</b><sup>b</sup></p>
<p>10:12a – Gen. 18:16f; Mat. 10:15; Mat. 11:23; Mark 6:11</p> <p>10:18b – Jesus is referring to a future event which He knows will happen  – Rev. 12:7-12 At the present time Satan still has access to go to heaven [see the book of Job], but at a future date, he will be cast out permanently from heaven [Rev. 12:7-12].</p>	

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<p>(19) Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.</p> <p>(20) Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.</p> <p>(21) In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.</p> <p>(22) All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and <i>he</i> to whom the Son will reveal <i>him</i>.</p> <p>(23) And he turned him unto <i>his</i> disciples, and said privately, Blessed <i>are</i> the eyes which see the things that ye see:</p> <p>(24) For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen <i>them</i>; and to hear those things which ye hear, and have not heard <i>them</i>.</p> <p>(25) And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?</p> <p>(26) He said unto him, What is written in the law? how readest thou?</p>	<p>(19) Indeed, I give to you power to tread on snakes and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.</p> <p>(20) Nevertheless do not rejoice in this, that the spirits are subject to you; but rather rejoice, because your names are written in heaven.</p> <p>(21) In that hour Jesus rejoiced in spirit, and said, I thank You, O Father, Lord of heaven and earth, that You have hid these things from the wise and prudent, and have revealed them to babes: even so, Father; because it seemed good in Your sight.</p> <p>(22) All things are delivered to Me by My Father: and no man knows who the Son is, but the Father; and Who the Father is, except the Son, and <i>he</i> to whom the Son will reveal <i>Him</i>.</p> <p>(23) And He turned Himself towards <i>His</i> disciples, and said privately, Blessed <i>are</i> the eyes which see the things that you see:</p> <p>(24) Because I tell you, that many prophets and kings have desired to see those things which you see, and have not seen <i>them</i>; and to hear those things which you hear, and have not heard <i>them</i>.</p> <p>(25) And, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?</p> <p>(26) He said to him, What is written in the law? how do you read it?</p>

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<p>(27) And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.</p> <p>(28) And he said unto him, <b>Thou hast answered right: this do, and thou shalt live.</b></p> <p>(29) But he, willing to justify himself, said unto Jesus, And who is my neighbour?</p> <p>(30) And Jesus answering said, <b>A certain <i>man</i> went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded <i>him</i>, and departed, leaving <i>him</i> half dead.</b></p> <p>(31) <b>And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.</b></p> <p>(32) <b>And likewise a Levite, when he was at the place, came and looked <i>on him</i>, and passed by on the other side.</b></p> <p>(33) <b>But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion <i>on him</i>,</b></p> <p>(34) <b>And went to <i>him</i>, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.</b></p>	<p>(27) And he answering said,  <b>You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind;<sup>c</sup> and your neighbor as yourself.<sup>d</sup></b></p> <p>(28) And He said to him, <b>You have answered right: do this, and you shall live.</b></p> <p>(29) But he, wanting to justify himself, said to Jesus, And who is my neighbor?</p> <p>(30) And Jesus answering said, <b>A certain <i>man</i> went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, and wounded <i>him</i>, and departed, leaving <i>him</i> half dead.</b></p> <p>(31) <b>And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.</b></p> <p>(32) <b>And likewise a Levite, when he was at the place, came and looked <i>on him</i>, and passed by on the other side.</b></p> <p>(33) <b>But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion <i>on him</i>,</b></p> <p>(34) <b>And went to <i>him</i>, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.</b></p>
<p>10:27c - Deut. 6:5; 10:12; 30:6  10:27d - Lev. 19:18</p>	



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<p>(35) And on the morrow when he departed, he took out two pence, and gave <i>them</i> to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.</p> <p>(36) Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?</p> <p>(37) And he said, He that shewed mercy on him. Then said Jesus unto him, <i>Go, and do thou likewise.</i></p> <p>(38) Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.</p> <p>(39) And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.</p> <p>(40) But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.</p> <p>(41) And Jesus answered and said unto her, <i>Martha, Martha, thou art careful and troubled about many things:</i></p> <p>(42) <i>But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.</i></p> <p><b>Chapter 11</b></p> <p>(1) And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.</p>	<p>(35) And in the morning when he departed, he took out two pence, and gave <i>them</i> to the host, and said to him, Take care of him; and whatever you spend more, when I come again, I will repay you.</p> <p>(36) Which now of these three, do you think, was a neighbor to him who fell among the thieves?</p> <p>(37) And he said, He who showed mercy on him. Then Jesus said to him, <i>Go, and you do likewise.</i></p> <p>(38) Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house.</p> <p>(39) And she had a sister called Mary, who also sat at Jesus' feet, and heard His word.</p> <p>(40) But Martha was encumbered with much serving, and came to Him, and said, Lord, Do You not care that my sister has left me to serve alone? Therefore tell her that she should help me.</p> <p>(41) And Jesus answered and said to her, <i>Martha, Martha, you are careful and troubled about many things:</i></p> <p>(42) <i>But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her.</i></p> <p><b>Chapter 11</b></p> <p>(1) And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said to Him, Lord, teach us to pray, as John also taught his disciples.</p>

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<p>(2) And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.</p> <p>(3) Give us day by day our daily bread.</p> <p>(4) And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.</p> <p>(5) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;</p> <p>(6) For a friend of mine in his journey is come to me, and I have nothing to set before him?</p> <p>(7) And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.</p> <p>(8) I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.</p> <p>(9) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.</p> <p>(10) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.</p> <p>(11) If a son shall ask bread of any of you that is a father, will he give him a stone? or if <i>he ask</i> a fish, will he for a fish give him a serpent?</p>	<p>(2) And He said to them, When you pray, say,<sup>a</sup> Our Father in heaven, Your Name be honored. Your kingdom come. Your will be done on earth, as it is in heaven.</p> <p>(3) Give us day by day our daily bread.</p> <p>(4) And forgive us our sins; because we also forgive everyone who sins against us. And do not lead us into temptation; but deliver us from evil.</p> <p>(5) And He said to them, Which of you shall having a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves;</p> <p>(6) Because a friend of mine in his journey has come to me, and I have nothing to set before him?</p> <p>(7) And he from within shall answer and say, Do not trouble me: the door is now shut, and my children are with me in bed; I cannot rise and give to you.</p> <p>(8) I say to you, Though he will not rise and give to him, because he is his friend, yet because of his inconvenience he will rise and give him as many as he needs.</p> <p>(9) And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.</p> <p>(10) Because everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened.</p> <p>(11) If a son shall ask for bread of any of you who is a father, will he give him a stone? or if <i>he asks for</i> a fish, will he for a fish give him a snake?</p>
11:2a – Mat. 6:9	

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<p>(12) Or if he shall ask an egg, will he offer him a scorpion?</p> <p>(13) If ye then, being evil, know how to give good gifts unto your children: how much more shall <i>your</i> heavenly Father give the Holy Spirit to them that ask him?</p> <p>(14) And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.</p> <p>(15) But some of them said, He casteth out devils through Beelzebub the chief of the devils.</p> <p>(16) And others, tempting <i>him</i>, sought of him a sign from heaven.</p> <p>(17) But he, knowing their thoughts, said unto them, <b>Every kingdom divided against itself is brought to desolation; and a house <i>divided</i> against a house falleth.</b></p> <p>(18) If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.</p> <p>(19) And if I by Beelzebub cast out devils, by whom do your sons cast <i>them</i> out? therefore shall they be your judges.</p> <p>(20) But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.</p> <p>(21) When a strong man armed keepeth his palace, his goods are in peace:</p> <p>.</p>	<p>(12) Or if he shall ask an egg, will he offer him a scorpion?</p> <p>(13) If you then, being evil, know how to give good gifts to your children: how much more shall <i>your</i> heavenly Father give the Holy Spirit to those who ask Him?</p> <p>(14) And He was casting out a demon, and it was dumb. And it came to pass, when the demon had gone out, the dumb spoke; and the people wondered.</p> <p>(15) But some of them said, He casts out demons through Beelzebub<sup>b</sup> the chief of the demons.</p> <p>(16) And others, tempting <i>Him</i>, sought of Him a sign from heaven.</p> <p>(17) But He, knowing their thoughts, said to them, <b>Every kingdom divided against itself is brought to desolation; and a house <i>divided</i> against itself falls.</b></p> <p>(18) If Satan is also divided against himself, how shall his kingdom stand? because you say that I cast out demons through Beelzebub.</p> <p>(19) And if I by Beelzebub cast out demons, by whom do your sons cast <i>them</i> out? therefore they shall be your judges.</p> <p>(20) But if I with the finger of God cast out demons, without a doubt the kingdom of God has come upon you.</p> <p>(21) When a strong man armed keeps his palace, his goods are in peace:</p>
11:15b – Mat. 12:24	

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<p>(22) But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.</p> <p>(23) He that is not with me is against me: and he that gathereth not with me scattereth.</p> <p>(24) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.</p> <p>(25) And when he cometh, he findeth <i>it</i> swept and garnished.</p> <p>(26) Then goeth he, and taketh <i>to him</i> seven other spirits more wicked than himself; and they enter in, and dwell there: and the last <i>state</i> of that man is worse than the first.</p> <p>(27) And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.</p> <p>(28) But he said, <i>Yea rather, blessed are they that hear the word of God, and keep it.</i></p> <p>(29) And when the people were gathered thick together, he began to say, <i>This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.</i></p>	<p>(22) But when a stronger than he shall come upon him, and overcomes him, he takes from him all his armor in which he trusts, and divides his spoils.</p> <p>(23) He that is not with Me is against Me: and he who does not gather with Me scatters.</p> <p>(24) When the unclean spirit has gone out of a man, he walks through dry places, seeking rest;<sup>c</sup> and finding none, he says, I will return to my house from which I came out.</p> <p>(25) And when he returns, he finds <i>it</i> swept and decorated.</p> <p>(26) Then he goes, and takes <i>to himself</i> seven other spirits more wicked than himself; and they enter in, and live there: and the last <i>state</i> of that man is worse than the first.</p> <p>(27) And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said to Him, Blessed <i>is</i> the womb that bore You, and the breasts which You have nursed.</p> <p>(28) But He said, <i>Yes rather, blessed are those who hear the word of God, and keep it.</i></p> <p>(29) And when the people were gathered thick together, He began to say, <i>This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet.</i><sup>d</sup></p>
<p>11:24c – dry places – Mat. 8:32; Mat. 12:43  11:29d – sign of Jonah – Mat. 12:39f</p>	

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(30) For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.	(30) Because as Jonah was a sign to the Ninevites, so also shall the Son of Man be to this generation.
(31) The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; <sup>e</sup> and, behold, a greater than Solomon <i>is</i> here.	(31) The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: because she came from the farthest parts of the earth to hear the wisdom of Solomon; and, indeed, a greater than Solomon <i>is</i> here.
(32) The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas <i>is</i> here.	(32) The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, look, one greater than Jonah <i>is</i> here.
(33) No man, when he hath lighted a candle, putteth <i>it</i> in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.	(33) No man, when he has lit a candle, puts <i>it</i> in a secret place, neither under a bushel <sup>f</sup> {8 gal.; 30.2 liters} {basket or pot}, <sup>g</sup> but on a candlestick, so that those who come in may see the light.
(34) The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when <i>thine eye</i> is evil, thy body also <i>is</i> full of darkness.	(34) The light of the body is the eye: therefore when your eye is good, your whole body also is full of light; but when <i>your eye</i> is bad, your body also <i>is</i> full of darkness.
(35) Take heed therefore that the light which is in thee be not darkness.	(35) Take heed therefore that the light which is in you not be darkness.
(36) If thy whole body therefore <i>be</i> full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.	(36) If therefore your whole body <i>is</i> full of light, having no dark part, the whole shall be full of light, as when the bright shining of a candle gives you light.
(37) And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.	(37) And as He spoke, a certain Pharisee sought Him to dine with him: and He went in, and sat down to a meal.
11:31e – I Ki. 10:1; Mat. 12:42 11:33f - candle under a bushel - Mat. 5:14f; Mark 4:21f; Lk. 8:16f – see <u>Appendix B: Recorded Parables of Jesus</u> 11:33g - bushel - modios (μοδιος) - about 8 gallons or 30.2 liters – see <u>Appendix J: Bible Weights and Measures</u>	

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(38) And when the Pharisee saw <i>it</i> , he marvelled that he had not first washed before dinner.	(38) And when the Pharisee saw <i>it</i> , he marveled that He had not first washed before dinner. <sup>h</sup>
(39) And the Lord said unto him, <b>Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.</b>	(39) And the Lord said to him, <b>Now you Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.</b>
(40) <b>Ye</b> fools, did not he that made that which is without make that which is within also?	(40) <b>You</b> fools, did not He Who made that which is outside make that which is inside also?
(41) But rather give alms of such things as ye have; and, behold, all things are clean unto you.	(41) But rather give charity of such things as you have; and, indeed, all things are clean to you.
(42) But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.	(42) But woe to you, Pharisees! Because you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these you ought to have done, and not to leave the other undone. <sup>i</sup>
(43) Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.	(43) Woe to you, Pharisees! because you love the uppermost seats in the synagogues, and greetings in the markets.
(44) Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over <i>them</i> are not aware of <i>them</i> .	(44) Woe to you, scribes and Pharisees, hypocrites! Because you are as graves which do not appear so, and when men walk over <i>them</i> are not aware of <i>them</i> .
(45) Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.	(45) Then one of the lawyers answered, and said to Him, Master, in Your saying this You reproach us also.
(46) And he said, <b>Woe unto you also, ye</b> lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.	(46) And He said, <b>Woe to you also, you</b> lawyers! Because you lay heavy burdens upon men, and you yourselves do not touch the burdens with one of your fingers.
(47) Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.	(47) Woe to you! Because you build the tombs of the prophets, and your forefathers killed them.
11:38h – unwashed hands – see note on Mat. 15:2 11:42i – Mat. 23:23f	

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<p>(48) Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.</p> <p>(49) Therefore also said the wisdom of God, I will send them prophets and apostles, and <i>some</i> of them they shall slay and persecute:</p> <p>(50) That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;</p> <p>(51) From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.</p> <p>(52) Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.</p> <p>(53) And as he said these things unto them, the scribes and the Pharisees began to urge <i>him</i> vehemently, and to provoke him to speak of many things:</p> <p>(54) Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.</p> <p><b>Chapter 12</b></p> <p>(1) In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, <i>Beware ye of the leaven of the Pharisees, which is hypocrisy.</i></p>	<p>(48) Truly you bear witness that you allow the deeds of your forefathers: because they indeed killed them, and you build their tombs.</p> <p>(49) Therefore also the wisdom of God said, I will send them prophets and apostles, and <i>some</i> of them they shall kill and persecute:</p> <p>(50) That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;</p> <p>(51) From the blood of Abel to the blood of Zachariah, who perished between the altar and the temple: truly I say to you, It shall be required of this generation.<sup>j</sup></p> <p>(52) Woe to you, lawyers! because you have taken away the key of knowledge: you have not entered in yourselves, and those who were entering in you have hindered.</p> <p>(53) And as He said these things to them, the scribes and the Pharisees began to strongly urge {question} and provoke <i>Him</i> about many things:</p> <p>(54) Laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.</p> <p><b>Chapter 12</b></p> <p>(1) In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trampled on one another, He began to say to His disciples first of all, <i>Beware of the leaven of the Pharisees, which is hypocrisy.</i></p>
11:51j – II Chr. 24:21; Mat. 23:35	

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(2) For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.	(2) Because there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
(3) Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.	(3) Therefore whatever you have spoken in darkness shall be heard in the light; and that which you have spoken in the ear in closets shall be proclaimed upon the housetops.
(4) And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.	(4) And I say to you My friends, Do not be afraid of those who kill the body, and afterwards have no more that they can do.
(5) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.	(5) But I will forewarn you whom you shall fear: Fear Him, Who after He has killed has power to cast into hell; yes, I say to you, Fear Him.
(6) Are not five sparrows sold for two farthings, and not one of them is forgotten before God?	(6) Are not five sparrows sold for two farthings, <sup>a</sup> and not one of them is forgotten before God?
(7) But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.	(7) But even the very hairs of your head are all numbered. Therefore do not be afraid: you are of more value than many sparrows.
(8) Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:	(8) Also I say to you, Whoever shall confess Me before men, him shall the Son of man also confess before the angels of God:
(9) But he that denieth me before men shall be denied before the angels of God.	(9) But he who denies Me before men shall be denied before the angels of God.
(10) And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.	(10) And whoever shall speak a word against the Son of Man, it shall be forgiven him: but to him who blasphemies against the Holy Spirit it shall not be forgiven. <sup>b</sup>
12:6a – farthing – small copper coin - see Mat. 10:29 12:10b – blasphemy against the Holy Spirit – Jesus does not tell us here what blasphemy against the Holy Spirit is, but it is implied based upon the events that transpired that it may be attributing the work of the Holy Spirit to the works of Satan. – Mat. 12:31; Mark 3:28-29 See note on Mat. 9:3; Lev. 24:11, 16	



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<p>(11) And when they bring you unto the synagogues, and <i>unto</i> magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:</p> <p>(12) For the Holy Ghost shall teach you in the same hour what ye ought to say.</p> <p>(13) And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.</p> <p>(14) And he said unto him, <i>Man, who made me a judge or a divider over you?</i></p> <p>(15) And he said unto them, <i>Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.</i></p> <p>(16) And he spake a parable unto them, saying, <i>The ground of a certain rich man brought forth plentifully:</i></p> <p>(17) And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?</p> <p>(18) And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.</p> <p>(19) And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, <i>and</i> be merry.</p> <p>(20) But God said unto him, <i>Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?</i></p>	<p>(11) And when they bring you to the synagogues, and <i>to</i> rulers, and powers, do not take thought how or what thing you shall answer, or what you shall say:</p> <p>(12) Because the Holy Spirit shall teach you in the same hour what you ought to say.</p> <p>(13) And one of the company said to Him, Master, speak to my brother, that he divide the inheritance with me.</p> <p>(14) And He said to him, <i>Man, who made Me a judge or a divider over you?</i></p> <p>(15) And He said to them, <i>Take heed, and beware of covetousness:<sup>c</sup> because a man's life does not consist in the abundance of the things which he possesses.</i></p> <p>(16) And He spoke a parable to them, saying, <i>The ground of a certain rich man brought forth plentifully:</i></p> <p>(17) And he thought within himself, saying, What shall I do, because I have no room to store my fruits?</p> <p>(18) And he said, This I will do: I will pull down my barns, and build larger; and there I will store all my fruits and my goods.</p> <p>(19) And I will say to my soul, Soul, you have much goods laid up for many years; take your ease, eat, drink, <i>and</i> be merry.</p> <p>(20) But God said to him, <i>You fool, this night your soul shall be required of you: then whose shall those things be, which you have provided?</i></p>
12:15c – covetousness – wanting things that belong to someone else	

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<p>(21) So is he that layeth up treasure for himself, and is not rich toward God.</p> <p>(22) And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.</p> <p>(23) The life is more than meat, and the body <i>is more</i> than raiment.</p> <p>(24) Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?</p> <p>(25) And which of you with taking thought can add to his stature one cubit?</p> <p>(26) If ye then be not able to do that thing which is least, why take ye thought for the rest?</p> <p>(27) Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.</p> <p>(28) If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more <i>will he clothe</i> you, O ye of little faith?</p> <p>(29) And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.</p> <p>(30) For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.</p>	<p>(21) So is he who lays up treasure for himself, and is not rich towards God.</p> <p>(22) And He said to His disciples, Therefore I say to you, Do not take thought for your life, what you shall eat; neither for the body, what you shall put on.<sup>d</sup></p> <p>(23) The life is more than food, and the body <i>is more</i> than clothing.</p> <p>(24) Consider the ravens: because they neither sow nor reap; which neither have storehouse nor barn; and God feeds them: how much better are you than the birds?</p> <p>(25) And which of you with taking thought can add a cubit {about 18 in.; 0.46 m.} to his height?<sup>e</sup></p> <p>(26) If you then are not able to do that thing which is least, why do you take thought for the rest?</p> <p>(27) Consider the lilies how they grow: they do not toil, they do not spin; and yet I say to you, that Solomon in all his glory was not arrayed like one of these.<sup>f</sup></p> <p>(28) If then God so clothes the grass, which is today in the field, and tomorrow is cast into the oven; how much more <i>will He clothe</i> you, O you of little faith?</p> <p>(29) And do not seek what you shall eat, or what you shall drink, neither be of doubtful mind.</p> <p>(30) Because all these things the nations of the world seek after: and your Father knows that you have need of these things.</p>
<p>12:22d – Mat. 6:25f; Mat. 8:28</p> <p>12:25e – cubit – about 18 inches or 0.46 meters– see Mat. 6:27 –see <u>Appendix J: Bible Weights and Measures</u></p> <p>12:27f – Mat. 8:28</p>	

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<p>(31) But rather seek ye the kingdom of God; and all these things shall be added unto you.</p> <p>(32) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.</p> <p>(33) Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.</p> <p>(34) For where your treasure is, there will your heart be also.</p> <p>(35) Let your loins be girded about, and <i>your</i> lights burning;</p> <p>(36) And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.</p> <p>(37) Blessed <i>are</i> those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.</p> <p>(38) And if he shall come in the second watch, or come in the third watch, and find <i>them</i> so, blessed are those servants.</p> <p>(39) And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.</p> <p>(40) Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.</p>	<p>(31) But instead you seek the kingdom of God; and all these things shall be added to you.</p> <p>(32) Do not be afraid, little flock; because it is your Father's good pleasure to give to you the kingdom.</p> <p>(33) Sell what you have, and give offerings; provide yourselves bags which do not wear out, treasure in the heavens that does not fail, where no thief approaches, neither moth corrupts.</p> <p>(34) Because where your treasure is, there will your heart be also.</p> <p>(35) Keep your belt on {be ready to leave}, and <i>your</i> lights burning;</p> <p>(36) And you yourselves be like to men who wait for their lord, when he will return from the wedding; that when he comes and knocks, they may open to him immediately.</p> <p>(37) Blessed <i>are</i> those servants, whom the lord when he comes shall find watching: truly I say to you, that he shall tie his belt, and cause them sit down to food, and will come forth and serve them.</p> <p>(38) And if he shall come in the second watch, or come in the third watch, and find <i>them</i> so, blessed are those servants.<sup>g</sup></p> <p>(39) And know this, that if the good man of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken through.</p> <p>(40) Therefore you be ready also: because the Son of Man comes at an hour when you do not think.</p>
12:38g – watches – see note on Jg. 7:19 – Mat. 14:25; Mk. 6:48	

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King James 1769 Version	King James Paraphrase
(41) Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?	(41) Then Peter said to Him, Lord, Do You speak this parable to us, or to all?
(42) And the Lord said, <i>Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?</i>	(42) And the Lord said, <i>Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of food in due season?</i>
(43) <i>Blessed is that servant, whom his lord when he cometh shall find so doing.</i>	(43) <i>Blessed is that servant, whom his lord when he comes shall find doing so.</i>
(44) <i>Of a truth I say unto you, that he will make him ruler over all that he hath.</i>	(44) Truly I say to you, that he will make him ruler over all that he has.
(45) <i>But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;</i>	(45) But and if that servant says in his heart, My lord delays his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunk;
(46) <i>The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.</i>	(46) The lord of that servant will come in a day when he does not look for him, and at an hour when he is not aware, and will cut him in two, and will appoint him his portion with the unbelievers.
(47) <i>And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.</i>	(47) And that servant, who knew his lord's will, and did not prepare himself, nor did according to his will, shall be beaten with many stripes.
(48) <i>But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.</i>	(48) But he who did not know, and committed things worthy of stripes, shall be beaten with few stripes. Because to whomever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
(49) <i>I am come to send fire on the earth; and what will I, if it be already kindled?</i>	(49) I have come to send fire on the earth; and what will I do, if it is already kindled?

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(50) But I have a baptism to be baptized with; and how am I straitened till it be accomplished!</p> <p>(51) Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:</p> <p>(52) For from henceforth there shall be five in one house divided, three against two, and two against three.</p> <p>(53) The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.</p> <p>(54) And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.</p> <p>(55) And when <i>ye see</i> the south wind blow, ye say, There will be heat; and it cometh to pass.</p> <p>(56) <i>Ye</i> hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?</p> <p>(57) Yea, and why even of yourselves judge ye not what is right?</p> <p>(58) When thou goest with thine adversary to the magistrate, <i>as thou art</i> in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.</p>	<p>(50) But I have a baptism to be baptized with; and how I am constrained until it is accomplished!</p> <p>(51) Do you suppose that I have come to give peace on earth? I tell you, No; but rather division:</p> <p>(52) Because from this time forth there shall be five in one house divided, three against two, and two against three.</p> <p>(53) The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.</p> <p>(54) And He also said to the people, When you see a cloud rise out of the west, immediately you say, A shower is coming; and so it is.<sup>h</sup></p> <p>(55) And when <i>you see</i> the south wind blowing, you say, It will be hot {today}; and it comes to pass.<sup>i</sup></p> <p>(56) <i>You</i> hypocrites, you can discern the face of the sky and of the earth; but how is it that you do not discern this time?</p> <p>(57) Yes, and why even of yourselves you do not judge what is right?</p> <p>(58) When you go with your creditor to the judge, <i>while you are</i> in the way, strive to be reconciled {with him} that you may be delivered from him; lest he present you to the judge, and the judge delivers you to the officer, and the officer casts you into prison.</p>
<p>12:54<sup>h</sup> – in Israel a wind out of the west brings in moisture from the sea  12:55<sup>i</sup> – in Israel a wind out of the south blows hot desert air towards them  – see Mat. 16:2-3</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(59) I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.</p> <p><b>Chapter 13</b>  (1) There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.  (2) And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?  (3) I tell you, Nay: but, except ye repent, ye shall all likewise perish.  (4) Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?  (5) I tell you, Nay: but, except ye repent, ye shall all likewise perish.  (6) He spake also this parable; A certain <i>man</i> had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.  (7) Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?  (8) And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:  (9) And if it bear fruit, <i>well</i>: and if not, <i>then</i> after that thou shalt cut it down.</p>	<p>(59) I tell you, you shall not depart from there, until you have paid the very last penny.</p> <p><b>Chapter 13</b>  (1) There were present at that season some who told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.  (2) And Jesus answering said to them, Do you suppose that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?  (3) I tell you, No: but, unless you repent, you shall all likewise perish.  (4) Or those eighteen, upon whom the tower in Siloam fell, and killed them, do you think that they were sinners above all men who lived in Jerusalem?  (5) I tell you, No: but, unless you repent, you shall all likewise perish.  (6) He spoke also this parable; A certain <i>man</i> had a fig tree planted in his vineyard; and he came and sought fruit on it, and found none.<sup>a</sup>  (7) Then he said to the dresser of his vineyard, Look, these three years I came seeking fruit on this fig tree, and find none: cut it down; why should it use up the ground?  (8) And he answering said to him, Lord, let it alone this year also, until I shall dig about it, and fertilize it:  (9) And if it bears fruit, <i>well</i>: and if not, <i>then</i> after that you shall cut it down.</p>
13:6a – parable of the barren fig tree – see <u>Appendix B: Recorded Parables of Jesus</u>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(10) And he was teaching in one of the synagogues on the sabbath.</p> <p>(11) And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up <i>herself</i>.</p> <p>(12) And when Jesus saw her, he called <i>her to him</i>, and said unto her, <b>Woman, thou art loosed from thine infirmity.</b></p> <p>(13) And he laid <i>his</i> hands on her: and immediately she was made straight, and glorified God.</p> <p>(14) And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.</p> <p>(15) The Lord then answered him, and said, <b><i>Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?</i></b></p> <p>(16) <b><i>And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?</i></b></p> <p>(17) And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.</p>	<p>(10) And He was teaching in one of the synagogues on the sabbath {Saturday}.</p> <p>(11) And, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could not raise <i>herself</i> up.<sup>b</sup></p> <p>(12) And when Jesus saw her, He called <i>her to Himself</i>, and said to her, <b>Woman, you are loosed from your infirmity.</b></p> <p>(13) And He laid <i>His</i> hands on her: and immediately she was made straight, and glorified God.</p> <p>(14) And the ruler of the synagogue answered with indignation, because Jesus had healed on the sabbath day {Saturday}, and said to the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day {Saturday}.</p> <p>(15) The Lord then answered him, and said, <b><i>You hypocrite, does not each one of you on the sabbath {Saturday} loose his ox or his donkey from the stall, and lead him away to watering?</i></b></p> <p>(16) <b><i>And ought not this woman, being a daughter of Abraham, whom Satan has bound, these eighteen years, be loosed from this bond on the sabbath day {Saturday}?</i></b></p> <p>(17) And when He had said these things, all his adversaries were ashamed: and all the people rejoiced because of all the glorious things that were done by Him.</p>
13:11b – woman with a spirit of infirmity – see <u>Appendix A: Recorded Miracles in the Bible</u>	

{42} Luke	
King James 1769 Version	King James Paraphrase
(18) Then said he, <b>Unto what is the kingdom of God like? and whereunto shall I resemble it?</b>	(18) Then He said, <b>What is the kingdom of God like? and to what shall I compare it?</b>
(19) <b>It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.</b>	(19) It is like a grain of mustard seed, <sup>c</sup> which a man took, and cast into his garden; and it grew, and grew into a great tree; and the birds of the air lodged in its branches.
(20) <b>And again he said, Whereunto shall I liken the kingdom of God?</b>	(20) And again He said, <b>To what shall I compare the kingdom of God?</b>
(21) <b>It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.</b>	(21) It is like leaven, <sup>d</sup> which a woman took and hid in three measures of meal, until the whole was leavened.
(22) <b>And he went through the cities and villages, teaching, and journeying toward Jerusalem.</b>	(22) And He went through the cities and villages, teaching, and journeying toward Jerusalem.
(23) <b>Then said one unto him, Lord, are there few that be saved? And he said unto them,</b>	(23) Then one said to Him, Lord, are there few who will be saved? And He said to them,
(24) <b>Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.</b>	(24) <b>Strive to enter in at the strait gate: because many, I say to you, will seek to enter in, and shall not be able.</b>
(25) <b>When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:</b>	(25) When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, Lord, Lord, open to us; and He shall answer and say to you, I do not know where you are from:
(26) <b>Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.</b>	(26) Then you shall begin to say, We have eaten and drunk in Your presence, and You have taught in our streets.
(27) <b>But he shall say, I tell you, I know you not whence ye are; depart from me, all <i>ye</i> workers of iniquity.</b>	(27) But He shall say, I tell you, I do not know where you are from; depart from Me, all <i>you</i> workers of sin.
13:19c – parable of the mustard seed - see <a href="#">Appendix B: Recorded Parables of Jesus</a> 13:21d – leaven – yeast – see Mat. 16:6	



{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(28) There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you <i>yourselves</i> thrust out.</p> <p>(29) And they shall come from the east, and <i>from</i> the west, and from the north, and <i>from</i> the south, and shall sit down in the kingdom of God.</p> <p>(30) And, behold, there are last which shall be first, and there are first which shall be last.</p> <p>(31) The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.</p> <p>(32) And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third <i>day</i> I shall be perfected.</p> <p>(33) Nevertheless I must walk to day, and to morrow, and the <i>day</i> following: for it cannot be that a prophet perish out of Jerusalem.</p> <p>(34) O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen <i>doth gather</i> her brood under <i>her</i> wings, and ye would not!</p> <p>(35) Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until <i>the time</i> come when ye shall say, Blessed is he that cometh in the name of the Lord.</p>	<p>(28) There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you <i>yourselves</i> thrust out.</p> <p>(29) And they shall come from the east, and <i>from</i> the west, and from the north, and <i>from</i> the south, and shall sit down in the kingdom of God.</p> <p>(30) And, indeed, those who are last shall be first, and those who are first shall be last.</p> <p>(31) The same day there came certain of the Pharisees, saying to Him, Get Yourself out, and depart from here: because Herod<sup>e</sup> will kill You.</p> <p>(32) And He said to them, You go, and tell that fox, Indeed, I cast out demons, and I do cures today and tomorrow, and the third <i>day</i> I shall be perfected.</p> <p>(33) Nevertheless I must walk today, and tomorrow, and the <i>day</i> following: because it cannot be that a prophet perishes outside of Jerusalem.</p> <p>(34) O Jerusalem, Jerusalem, which kills the prophets, and stones those who are sent to you; how often I would have gathered your children together, as a hen <i>gathers</i> her brood {chicks} under <i>her</i> wings, and you would not!</p> <p>(35) Indeed, your house is left to you desolate: and truly I say to you, You shall not see Me, until <i>the time</i> comes when you shall say, Blessed is He Who comes in the Name of the Lord.</p>
<p>13:31e – Herod – Herod Antipas – 5<sup>th</sup> son of Herod I – beheaded John the Baptist – father of Herod Agrippa I [Acts 12:1] – grandfather of Herod Agrippa II [Acts 25:13] – see notes on Mat. 2:1; Mat. 14:1; Lk. 3:1; Lk. 23:12; Acts 12:1; Acts 25:13          - See <u>Appendix O: The Herods of Scripture</u></p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<b>Chapter 14</b> (1) And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. (2) And, behold, there was a certain man before him which had the dropsy. (3) And Jesus answering spake unto the lawyers and Pharisees, saying, <b>Is it lawful to heal on the sabbath day?</b> (4) And they held their peace. And he took <i>him</i> , and healed him, and let him go; (5) And answered them, saying, <b>Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?</b> (6) And they could not answer him again to these things. (7) And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, (8) <b>When thou art bidden of any <i>man</i> to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;</b> (9) <b>And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.</b>	<b>Chapter 14</b> (1) And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the sabbath day {Saturday} that they watched Him. (2) And, there was a certain man before Him who had severe swelling in his legs. <sup>a</sup> (3) And Jesus answering spoke to the lawyers and Pharisees, saying, <b>Is it lawful to heal on the sabbath day {Saturday}?</b> (4) And they held their peace. And He took <i>him</i> , and healed him, and let him go; (5) And answered them, saying, <b>Which of you shall have a donkey or an ox fall into a pit, and will not immediately pull him out on the sabbath day {Saturday}?</b> (6) And they could not answer Him again concerning these things. (7) And He put forth a parable to those who were invited, when He marked how they chose out the chief places; saying to them, (8) <b>When you are invited by any <i>man</i> to a wedding, do not sit down in the highest place; lest a more honorable man than you has been invited by him;</b> (9) <b>And he who invited you and he comes and says to you, Give this man place; and you begin with shame to take the lowest place.</b>
14:2a – dropsy – severe swelling of legs, arms, or other areas of the body	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(10) But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.</p> <p>(11) For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.</p> <p>(12) Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor <i>thy</i> rich neighbours; lest they also bid thee again, and a recompence be made thee.</p> <p>(13) But when thou makest a feast, call the poor, the maimed, the lame, the blind:</p> <p>(14) And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.</p> <p>(15) And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.</p> <p>(16) Then said he unto him, A certain man made a great supper, and bade many:</p> <p>(17) And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.</p> <p>(18) And they all with one <i>consent</i> began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.</p>	<p>(10) But when you are invited, go and sit down in the lowest place; that when he invites you comes, he may say to you, Friend, go up higher: then you shall have worship in the presence of those who sit at meal with you.</p> <p>(11) Because whoever exalts himself shall be abased; and he who humbles himself shall be exalted.</p> <p>(12) Then He said also to him who invited Him, When you make a dinner or a supper, do not call your friends, nor your brothers, neither your kinsmen, nor <i>your</i> rich neighbors; lest they also invite you in return, and repay you.</p> <p>(13) But when you make a feast, call the poor, the maimed, the lame, the blind:</p> <p>(14) And you shall be blessed; because they cannot repay you: because you shall be repaid at the resurrection of the just.</p> <p>(15) And when one of them who sat at meal with Him heard these things, he said to Him, Blessed is he who shall eat bread in the kingdom of God.</p> <p>(16) Then He said to him, A certain man made a great supper,<sup>b</sup> and invited many:</p> <p>(17) And sent his servant at supper time to say to those who were invited, Come; because all things are now ready.</p> <p>(18) And they all with one <i>consent</i> began to make excuses. The first said to him, I have bought a piece of ground, and I need to go and see it: I ask you have me excused.</p>
14:16b – parable of the great supper – see <a href="#">Appendix B: Recorded Parables of Jesus</a>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(19) And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.</p> <p>(20) And another said, I have married a wife, and therefore I cannot come.</p> <p>(21) So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.</p> <p>(22) And the servant said, Lord, it is done as thou hast commanded, and yet there is room.</p> <p>(23) And the lord said unto the servant, Go out into the highways and hedges, and compel <i>them</i> to come in, that my house may be filled.</p> <p>(24) For I say unto you, That none of those men which were bidden shall taste of my supper.</p> <p>(25) And there went great multitudes with him: and he turned, and said unto them,</p> <p>(26) If any <i>man</i> come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.</p> <p>(27) And whosoever doth not bear his cross, and come after me, cannot be my disciple.</p> <p>(28) For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have <i>sufficient</i> to finish it?</p>	<p>(19) And another said, I have bought five yoke of oxen, and I am going to test them: I ask you have me excused.</p> <p>(20) And another said, I have married a wife, and therefore I cannot come.</p> <p>(21) So that servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the lame, and the blind.</p> <p>(22) And the servant said, Lord, it is done as you have commanded, and yet there is room.</p> <p>(23) And the lord said to the servant, Go out into the highways and hedges, and compel <i>them</i> to come in, that my house may be filled.</p> <p>(24) Because I say to you, That none of those men who were invited shall taste of my supper.</p> <p>(25) And there went great multitudes with Him: and He turned, and said to them,</p> <p>(26) If any <i>man</i> comes to Me, and does not hate his father, and mother, and wife, and children, and brothers, and sisters, yes, and his own life also, he cannot be My disciple.<sup>c</sup></p> <p>(27) And whoever does not bear his cross, and come after Me, cannot be My disciple.</p> <p>(28) Because which of you, intending to build a tower,<sup>d</sup> does not sit down first, and count the cost, whether he has <i>sufficient funds</i> to finish it?</p>
<p>14:26c - i.e. no one or thing can be more important than Him - you must love everyone else <u>less</u> than you love Him. Since we are commanded to <u>love everyone, even our enemies</u>, the point here is not that we literally hate our parents, etc., but that <u>He</u> comes first. - see Mat. 10:27</p> <p>14:28d – parable of building a tower – see <u>Appendix B: Recorded Parables of Jesus</u></p>	

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<p>(29) Lest haply, after he hath laid the foundation, and is not able to finish <i>it</i>, all that behold <i>it</i> begin to mock him,</p> <p>(30) Saying, This man began to build, and was not able to finish.</p> <p>(31) Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?</p> <p>(32) Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.</p> <p>(33) So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.</p> <p>(34) Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?</p> <p>(35) It is neither fit for the land, nor yet for the dunghill; <i>but</i> men cast it out. He that hath ears to hear, let him hear.</p> <p><b>Chapter 15</b></p> <p>(1) Then drew near unto him all the publicans and sinners for to hear him.</p> <p>(2) And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.</p> <p>(3) And he spake this parable unto them, saying,</p> <p>(4) What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?</p>	<p>(29) In case it happens, after he has laid the foundation, and is not able to finish <i>it</i>, all who see <i>it</i> begin to mock him,</p> <p>(30) Saying, This man began to build, and was not able to finish.</p> <p>(31) Or what king, going to make war against another king, does not sit down first, and consult whether he is able with ten thousand to meet him who comes against him with twenty thousand?</p> <p>(32) Or else, while the other is yet a great way off, he sends ambassadors, and desires conditions of peace.</p> <p>(33) So likewise, whoever of you who does not forsake all that he has, he cannot be My disciple.</p> <p>(34) Salt is good: but if the salt has lost its flavor, with what shall it be seasoned?</p> <p>(35) It is neither fit for the land, nor yet for the dunghill {manure pile}; <i>but</i> men cast it out. He who has ears to hear, let him hear.</p> <p><b>Chapter 15</b></p> <p>(1) Then all the tax collectors and sinners drew near Him to hear Him.</p> <p>(2) And the Pharisees and scribes murmured, saying, This man receives sinners, and eats with them.</p> <p>(3) And He spoke this parable to them, saying,</p> <p>(4) What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after that which is lost, until he finds it?<sup>a</sup></p>
15:4a – parable of lost sheep – see <a href="#">Appendix B: Recorded Parables of Jesus</a>	

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<p>(5) And when he hath found <i>it</i>, he layeth <i>it</i> on his shoulders, rejoicing.</p> <p>(6) And when he cometh home, he calleth together <i>his</i> friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.</p> <p>(7) I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.</p> <p>(8) Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find <i>it</i>?</p> <p>(9) And when she hath found <i>it</i>, she calleth <i>her</i> friends and <i>her</i> neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.</p> <p>(10) Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.</p> <p>(11) And he said, A certain man had two sons:</p> <p>(12) And the younger of them said to <i>his</i> father, Father, give me the portion of goods that falleth to <i>me</i>. And he divided unto them <i>his</i> living.</p> <p>(13) And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.</p>	<p>(5) And when he has found <i>it</i>, he lays <i>it</i> on his shoulders, rejoicing.</p> <p>(6) And when he comes home, he calls together <i>his</i> friends and neighbors, saying to them, Rejoice with me; because I have found my sheep which was lost.</p> <p>(7) I say to you, that there shall likewise be joy in heaven over one sinner who repents, more than over ninety-nine just persons, who need no repentance.</p> <p>(8) Or what woman having ten pieces of silver, if she loses one piece, does not light a candle, and sweep the house, and seek diligently until she finds <i>it</i>?<sup>b</sup></p> <p>(9) And when she has found <i>it</i>, she calls <i>her</i> friends and <i>her</i> neighbors together, saying, Rejoice with me; because I have found the piece which I had lost.</p> <p>(10) Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.</p> <p>(11) And He said, A certain man had two sons:<sup>c</sup></p> <p>(12) And the younger of them said to <i>his</i> father, Father, give me the portion of inheritance that belongs to <i>me</i>. And he divided to them <i>his</i> living.</p> <p>(13) And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.</p>
<p>15:8b – parable of lost coin – see <u>Appendix B: Recorded Parables of Jesus</u></p> <p>15:11c – parable of the prodigal son – see <u>Appendix B: Recorded Parables of Jesus</u></p>	

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(14) And when he had spent all, there arose a mighty famine in that land; and he began to be in want.	(14) And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
(15) And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.	(15) And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
(16) And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.	(16) And he would long to have filled his belly with the husks that the swine ate: but no man gave anything to him.
(17) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!	(17) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
(18) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,	(18) I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before you,
(19) And am no more worthy to be called thy son: make me as one of thy hired servants.	(19) And am no more worthy to be called your son: make me as one of your hired servants.
(20) And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.	(20) And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
(21) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.	(21) And the son said to him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.
(22) But the father said to his servants, Bring forth the best robe, and put <i>it</i> on him; and put a ring on his hand, and shoes on <i>his</i> feet:	(22) But the father said to his servants, Bring forth the best robe, and put <i>it</i> on him; and put a ring on his hand, and shoes on <i>his</i> feet:
(23) And bring hither the fatted calf, and kill <i>it</i> ; and let us eat, and be merry:	(23) And bring here the fatted calf, and kill <i>it</i> ; and let us eat, and be merry:
(24) For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.	(24) Because this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

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<p>(25) Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.</p> <p>(26) And he called one of the servants, and asked what these things meant.</p> <p>(27) And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.</p> <p>(28) And he was angry, and would not go in: therefore came his father out, and intreated him.</p> <p>(29) And he answering said to <i>his</i> father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:</p> <p>(30) But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.</p> <p>(31) And he said unto him, Son, thou art ever with me, and all that I have is thine.</p> <p>(32) It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.</p>	<p>(25) Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing.</p> <p>(26) And he called one of the servants, and asked what these things meant.</p> <p>(27) And he said to him, Your brother has returned; and your father has killed the fattened calf, because he has received him safe and sound.</p> <p>(28) And he was angry, and would not go in: therefore his father came out, and pleaded with him.</p> <p>(29) And he answering said to <i>his</i> father, Indeed, these many years I have served you, neither have I at any time sinned against your commandment: and yet you never gave me a kid {goat}, that I might make merry with my friends:</p> <p>(30) But as soon as this your son has returned, who has devoured your living with prostitutes, you have killed for him the fattened calf.</p> <p>(31) And he said to him, Son, you are ever with me, and all that I have is yours.</p> <p>(32) It was right that we should make merry, and be glad: because this your brother was dead, and is alive again; and was lost, and is found.</p>



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<b>Chapter 16</b> (1) And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. (2) And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. (3) Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. (4) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. (5) So he called every one of his lord's debtors <i>unto him</i> , and said unto the first, How much owest thou unto my lord? (6) And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. (7) Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. (8) And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.	<b>Chapter 16</b> (1) And He said also to His disciples, There was a certain rich man, who had a steward; and the same was accused to him that he had wasted his goods. <sup>a</sup> (2) And he called him, and said to him, How is it that I hear this of you? give an account of your stewardship; because you may no longer be steward. (3) Then the steward said within himself, What shall I do? because my lord takes away from me the stewardship: I cannot dig; I am ashamed to beg. (4) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. (5) So he called every one of his lord's debtors <i>to himself</i> , and said to the first, how much do you owe to my lord? (6) And he said, One hundred measures of oil. And he said to him, Take your bill, and sit down quickly, and write fifty. (7) Then he said to another, And how much do you owe? And he said, One hundred measures of wheat. And he said to him, Take your bill, and write eighty. (8) And the lord commended the unjust steward, because he had done wisely: because the children of this world are in their generation wiser than the children of light.
16:1a – parable of the unjust steward – see <u>Appendix B: Recorded Parables of Jesus</u>	

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<p>(9) And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.</p> <p>(10) He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.</p> <p>(11) If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?</p> <p>(12) And if ye have not been faithful in that which is another man's, who shall give you that which is your own?</p> <p>(13) No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.</p> <p>(14) And the Pharisees also, who were covetous, heard all these things: and they derided him.</p> <p>(15) And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.</p> <p>(16) The law and the prophets <i>were</i> until John: since that time the kingdom of God is preached, and every man presseth into it.</p> <p>(17) And it is easier for heaven and earth to pass, than one tittle of the law to fail.</p>	<p>(9) And I say to you, Make for yourselves friends of the money of unrighteousness; that, when you fail, they may receive you into everlasting homes.</p> <p>(10) He who is faithful in that which is least is faithful also in much: and he who is unjust in the least is unjust also in much.</p> <p>(11) If therefore you have not been faithful in the unrighteous money, who will commit to your trust the true riches?</p> <p>(12) And if you have not been faithful in that which is another man's, who shall give you that which is your own?</p> <p>(13) No servant can serve two masters: because either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and money.</p> <p>(14) And the Pharisees also, who were covetous, heard all these things: and they mocked {made fun of} Him.</p> <p>(15) And He said to them, You are those who justify yourselves before men; but God knows your hearts: because that which is highly esteemed among men is abomination in the sight of God.</p> <p>(16) The law and the prophets <i>were</i> until John: since that time the kingdom of God is preached, and every man presses into it.<sup>b</sup></p> <p>(17) And it is easier for heaven and earth to pass, than one stroke of the pen of the law to fail.</p>
16:16b – Mat. 5:18	

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<p>(18) Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from <i>her</i> husband committeth adultery.</p> <p>(19) There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:</p> <p>(20) And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,</p> <p>(21) And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.</p> <p>(22) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;</p> <p>(23) And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.</p> <p>(24) And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.</p> <p>(25) But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.</p>	<p>(18) Whosoever puts away his wife, and marries another, commits adultery: and whosoever marries her that is put away from <i>her</i> husband commits adultery.<sup>c</sup></p> <p>(19) There was a certain rich man, who was clothed in purple and fine linen, and lived sumptuously every day:<sup>d</sup></p> <p>(20) And there was a certain beggar named Lazarus, who was laid at his gate, full of sores,</p> <p>(21) And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.</p> <p>(22) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;<sup>e</sup></p> <p>(23) And in hell he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom.</p> <p>(24) And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; because I am tormented in this flame.</p> <p>(25) But Abraham said, Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things: but now he is comforted, and you are tormented.</p>
<p>16:18c – Mat. 5:32, 19:3-9; Mark 10:11-12; I Cor. 7:10-11</p> <p>16:19d – parable of rich man and Lazarus – see <u>Appendix B: Recorded Parables of Jesus</u></p> <p>16:22e – hell – sheol – place of souls after death. See Acts 2:27</p>	

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<p>(26) And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that <i>would come</i> from thence.</p> <p>(27) Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:</p> <p>(28) For I have five brethren; that he may testify unto them, lest they also come into this place of torment.</p> <p>(29) Abraham saith unto him, They have Moses and the prophets; let them hear them.</p> <p>(30) And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.</p> <p>(31) And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.</p> <p><b>Chapter 17</b></p> <p>(1) Then said he unto the disciples, It is impossible but that offences will come: but woe <i>unto him</i>, through whom they come!</p> <p>(2) It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.</p> <p>(3) Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.</p>	<p>(26) And besides all this, between us and you there is a great gulf fixed: so that those who would pass from here to you cannot; neither can they pass to us, that <i>would come</i> from there.</p> <p>(27) Then he said, I ask you therefore, father, that you would send him to my father's house:</p> <p>(28) Because I have five brothers; that he may testify to them, lest they also come into this place of torment.</p> <p>(29) Abraham said to him, They have Moses and the prophets; let them hear them.</p> <p>(30) And he said, No, father Abraham: but if one went to them from the dead, they will repent.</p> <p>(31) And he said to him, If they will not hear Moses and the prophets, neither will they be persuaded, though one rose from the dead.</p> <p><b>Chapter 17</b></p> <p>(1) Then He said to the disciples, It is impossible that offenses will not come: but woe <i>to him</i>, through whom they come!</p> <p>(2) It would be better for him that a millstone were hung about his neck, and he be cast into the sea, than that he should offend one of these little ones.</p> <p>(3) Take heed to yourselves: If your brother sins against you, rebuke him; and if he repents, forgive him.</p>

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<p>(4) And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.</p> <p>(5) And the apostles said unto the Lord, Increase our faith.</p> <p>(6) And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.</p> <p>(7) But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?</p> <p>(8) And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?</p> <p>(9) Doth he thank that servant because he did the things that were commanded him? I trow not.</p> <p>(10) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.</p> <p>(11) And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.</p> <p>(12) And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:</p>	<p>(4) And if he sins against you seven times in a day, and seven times in a day turns again to you, saying, I repent; you must forgive him.</p> <p>(5) And the apostles said to the Lord, Increase our faith.</p> <p>(6) And the Lord said, If you had faith as a grain of mustard seed,<sup>a</sup> you might say to this sycamine tree, Be plucked up by the root, and be planted in the sea; and it should obey you.</p> <p>(7) But which of you, having a servant plowing or feeding cattle, will say to him by and by, when he has come from the field, Go and sit down to meal?</p> <p>(8) And will not rather say to him, Make ready that I may eat supper, and tie your belt, and serve me, until I have eaten and drunk; and afterward you shall eat and drink?</p> <p>(9) Does he thank that servant because he did the things that were commanded him? I think not.</p> <p>(10) So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.</p> <p>(11) And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.</p> <p>(12) And as He entered into a certain village, there met Him ten men who were lepers, who stood afar off:<sup>b</sup></p>
<p>17:6a – faith <u>as</u> a mustard seed; <u>not</u> faith <u>as small</u> as a mustard seed! see Mat.17:20</p> <p>17:12b – healing ten lepers – see <u>Appendix A: Recorded Miracles in the Bible</u></p>	

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<p>(13) And they lifted up <i>their</i> voices, and said, Jesus, Master, have mercy on us.</p> <p>(14) And when he saw <i>them</i>, he said unto them, <b>Go shew yourselves unto the priests.</b> And it came to pass, that, as they went, they were cleansed.</p> <p>(15) And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,</p> <p>(16) And fell down on <i>his</i> face at his feet, giving him thanks: and he was a Samaritan.</p> <p>(17) And Jesus answering said, <b>Were there not ten cleansed? but where <i>are</i> the nine?</b></p> <p>(18) <b>There are not found that returned to give glory to God, save this stranger.</b></p> <p>(19) And he said unto him, <b>Arise, go thy way: thy faith hath made thee whole.</b></p> <p>(20) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, <b>The kingdom of God cometh not with observation:</b></p> <p>(21) <b>Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.</b></p> <p>(22) And he said unto the disciples, <b>The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.</b></p> <p>(23) And they shall say to you, See here; or, see there: go not after <i>them</i>, nor follow <i>them</i>.</p>	<p>(13) And they lifted up <i>their</i> voices, and said, Jesus, Master, have mercy on us.</p> <p>(14) And when He saw <i>them</i>, He said to them, <b>Go show yourselves to the priests.<sup>c</sup></b> And it came to pass, that, as they went, they were cleansed.</p> <p>(15) And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,</p> <p>(16) And fell down on <i>his</i> face at His feet, giving Him thanks: and he was a Samaritan.</p> <p>(17) And Jesus answering said, <b>Were there not ten cleansed? but where <i>are</i> the nine?</b></p> <p>(18) <b>None are found who returned to give glory to God, except this stranger.</b></p> <p>(19) And He said to him, <b>Arise, go your way: your faith has made you whole.</b></p> <p>(20) And when the Pharisees demanded of Him, when the kingdom of God should come, He answered them and said, <b>The kingdom of God does not come with observation:</b></p> <p>(21) <b>Neither shall they say, Look here! or, look there! Because, indeed, the kingdom of God is within you.</b></p> <p>(22) And He said to the disciples, <b>The days will come, when you shall desire to see one of the days of the Son of Man, and you shall not see it.</b></p> <p>(23) And they shall say to you, See here; or, see there: Do not go after <i>them</i>, nor follow <i>them</i>.</p>
17:14c – Lev. 14:1; Mat. 8:2f; Mark 1:44	

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(24) For as the lightning, that lighteneth out of the one <i>part</i> under heaven, shineth unto the other <i>part</i> under heaven; so shall also the Son of man be in his day.	(24) Because as the lightning, that lightens out of the one <i>part</i> under heaven, shines to the other <i>part</i> under heaven; so shall also the Son of Man be in His day.
(25) But first must he suffer many things, and be rejected of this generation.	(25) But first He must suffer many things, and be rejected by this generation.
(26) And as it was in the days of Noe, so shall it be also in the days of the Son of man.	(26) And as it was in the days of Noah, <sup>d</sup> so shall it be also in the days of the Son of Man.
(27) They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.	(27) They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
(28) Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;	(28) Likewise also as it was in the days of Lot; <sup>e</sup> they ate, they drank, they bought, they sold, they planted, they built;
(29) But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed <i>them</i> all.	(29) But the same day that Lot went out of Sodom it rained fire and brimstone {molten sulfur} from heaven, and destroyed <i>them</i> all.
(30) Even thus shall it be in the day when the Son of man is revealed.	(30) Even so shall it be in the day when the Son of Man is revealed.
(31) In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.	(31) In that day, he who shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
(32) Remember Lot's wife.	(32) Remember Lot's wife.
(33) Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.	(33) Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
(34) I tell you, in that night there shall be two <i>men</i> in one bed; the one shall be taken, and the other shall be left.	(34) I tell you, in that night there shall be two <i>men</i> <sup>f</sup> in one bed; the one shall be taken, and the other shall be left.
17:26d – Gen. 7 17:28e – Gen. 19 17:34f – two men - literally 'two' [masculine]; Jesus does not even refer to them properly as <i>men</i> ; yet one is forgiven and taken and the other is left.	

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King James 1769 Version	King James Paraphrase
<p>(35) Two <i>women</i> shall be grinding together; the one shall be taken, and the other left.</p> <p>(36) Two <i>men</i> shall be in the field; the one shall be taken, and the other left.</p> <p>(37) And they answered and said unto him, Where, Lord? And he said unto them, <i>Wheresoever the body is, thither will the eagles be gathered together.</i></p> <p><b>Chapter 18</b></p> <p>(1) And he spake a parable unto them <i>to this end</i>, that men ought always to pray, and not to faint;</p> <p>(2) Saying, <i>There was in a city a judge, which feared not God, neither regarded man:</i></p> <p>(3) <i>And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.</i></p> <p>(4) <i>And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;</i></p> <p>(5) <i>Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.</i></p> <p>(6) And the Lord said, <i>Hear what the unjust judge saith.</i></p> <p>(7) <i>And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?</i></p> <p>(8) I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?</p>	<p>(35) Two <i>women</i> shall be grinding together; the one shall be taken, and the other left.<sup>g</sup></p> <p>(36) Two <i>men</i> shall be in the field; the one shall be taken, and the other left.</p> <p>(37) And they answered and said to him, Where, Lord? And He said to them, <i>Wherever the body is, there the eagles<sup>h</sup> will be gathered together.</i></p> <p><b>Chapter 18</b></p> <p>(1) And He spoke a parable to them <i>to this end</i>, that men ought always to pray, and not to faint;</p> <p>(2) Saying, <i>There was in a city a judge, who did not fear God, nor regarded man:<sup>a</sup></i></p> <p>(3) <i>And there was a widow in that city; and she came to him, saying, Avenge me of my adversary.</i></p> <p>(4) <i>And he would not for a while: but afterwards he said within himself, Though I do not fear God, nor regard man;</i></p> <p>(5) <i>Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.</i></p> <p>(6) And the Lord said, <i>Hear what the unjust judge said.</i></p> <p>(7) <i>And shall not God avenge His own elect, who cry day and night to Him, though He bears with them long?</i></p> <p>(8) I tell you that He will avenge them speedily. Nevertheless when the Son of Man comes, shall He find faith on the earth?<sup>b</sup></p>
<p>17:35g – Mat. 24:41</p> <p>17:37h – eagles – carnivorous birds – vultures – see Mat. 24:28</p> <p>18:2a – parable of the importune widow – see <u>Appendix B: Recorded Parables of Jesus</u></p> <p>18:8b – shall He find faith on the earth? – the implied answer is - No.</p>	



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King James 1769 Version	King James Paraphrase
<p>(9) And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:</p> <p>(10) Two men went up into the temple to pray; the one a Pharisee, and the other a publican.</p> <p>(11) The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men <i>are</i>, extortioners, unjust, adulterers, or even as this publican.</p> <p>(12) I fast twice in the week, I give tithes of all that I possess.</p> <p>(13) And the publican, standing afar off, would not lift up so much as <i>his</i> eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.</p> <p>(14) I tell you, this man went down to his house justified <i>rather</i> than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.</p> <p>(15) And they brought unto him also infants, that he would touch them: but when <i>his</i> disciples saw <i>it</i>, they rebuked them.</p> <p>(16) But Jesus called them <i>unto him</i>, and said, <i>Suffer little children to come unto me</i>, and forbid them not: for of such is the kingdom of God.</p> <p>(17) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.</p> <p>(18) And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?</p>	<p>(9) And He spoke this parable to certain ones who trusted in themselves that they were righteous, and despised others:</p> <p>(10) Two men went up into the temple to pray; the one a Pharisee, and the other a tax collector.<sup>c</sup></p> <p>(11) The Pharisee stood and prayed in this manner with himself, God, I thank You, that I am not as other men <i>are</i>, extortioners, unjust, adulterers, or even as this tax collector.</p> <p>(12) I fast twice in the week, I give tithes of all that I possess.</p> <p>(13) But the tax collector, standing afar off, would not lift up so much as <i>his</i> eyes to heaven, but beat upon his breast, saying, God be merciful to me a sinner.</p> <p>(14) I tell you, this man went down to his house justified <i>rather</i> than the other: because everyone who exalts himself shall be abased; and he who humbles himself shall be exalted.</p> <p>(15) And they brought to Him also infants, that He would touch them: but when <i>His</i> disciples saw <i>it</i>, they rebuked them.</p> <p>(16) But Jesus called them <i>to Himself</i>, and said, <i>Allow little children to come to Me</i>, and do not forbid them: because of such is the kingdom of God.<sup>d</sup></p> <p>(17) Truly I say to you, Whoever does not receive the kingdom of God as a little child shall not enter in.</p> <p>(18) And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?<sup>e</sup></p>
<p>18:10c – parable of the Pharisee and the tax collector – see <a href="#">Appendix B: Recorded Parables of Jesus</a></p> <p>18:16d – Mat. 19:13; Mark 10:13</p> <p>18:18e – Mat. 19:16; Mark 10:17</p>	

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(19) And Jesus said unto him, <b>Why callest thou me good? none is good, save one, that is, God.</b>	(19) And Jesus said to him, <b>Why do you call Me good? No one is good, except One, Who is, God.</b>
(20) Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.	(20) You know the commandments, <sup>f</sup> Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and your mother.
(21) And he said, All these have I kept from my youth up.	(21) And he said, All these have I kept from my youth up.
(22) Now when Jesus heard these things, he said unto him, <b>Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.</b>	(22) Now when Jesus heard these things, He said to him, <b>You lack yet one thing: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: and come, follow Me.</b>
(23) And when he heard this, he was very sorrowful: for he was very rich.	(23) And when he heard this, he was very sorrowful: because he was very rich.
(24) And when Jesus saw that he was very sorrowful, he said, <b>How hardly shall they that have riches enter into the kingdom of God!</b>	(24) And when Jesus saw that he was very sorrowful, He said, <b>How hard it is for those who have riches to enter into the kingdom of God!</b> <sup>g</sup>
(25) For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.	(25) Because it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
(26) And they that heard <i>it</i> said, Who then can be saved?	(26) And those who heard <i>it</i> said, Who then can be saved?
(27) And he said, <b>The things which are impossible with men are possible with God.</b>	(27) And He said, <b>The things which are impossible with men are possible with God.</b>
(28) Then Peter said, Lo, we have left all, and followed thee.	(28) Then Peter said, Look, we have left all, and followed You,
(29) And he said unto them, <b>Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,</b>	(29) And He said to them, <b>Truly I say to you, There is no man who has left house, or parents, or brothers, or wife, or children, for the kingdom of God's sake,</b>
18:20f – Ex. 20:3f; Mat. 19:17f; Mark 10:19f 18:24g – Mat. 19:23; Mk. 10:23	

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<p>(30) Who shall not receive manifold more in this present time, and in the world to come life everlasting.</p> <p>(31) Then he took <i>unto him</i> the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.</p> <p>(32) For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:</p> <p>(33) And they shall scourge <i>him</i>, and put him to death: and the third day he shall rise again.</p> <p>(34) And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.</p> <p>(35) And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:</p> <p>(36) And hearing the multitude pass by, he asked what it meant.</p> <p>(37) And they told him, that Jesus of Nazareth passeth by.</p> <p>(38) And he cried, saying, Jesus, <i>thou</i> Son of David, have mercy on me.</p> <p>(39) And they which went before rebuked him, that he should hold his peace: but he cried so much the more, <i>Thou</i> Son of David, have mercy on me.</p>	<p>(30) Who shall not receive abundantly more in this present time, and in the world to come life everlasting.</p> <p>(31) Then He took <i>to Himself</i> the twelve, and said to them, Listen, we are going up to Jerusalem,<sup>h</sup> and all things that are written by the prophets concerning the Son of Man shall be accomplished.</p> <p>(32) Because He shall be delivered to the Gentiles {non-Jews}, and shall be mocked, and spitefully treated, and spit on:</p> <p>(33) And they shall scourge <i>Him</i>, and put Him to death: and the third day He shall rise again.<sup>i</sup></p> <p>(34) And they understood none of these things: and this saying was hidden from them, neither did they know the things which were spoken.</p> <p>(35) And it came to pass, that as He was coming near to Jericho, a certain blind man sat by the road side begging:</p> <p>(36) And hearing the multitude pass by, he asked what it meant.</p> <p>(37) And they told him, that Jesus of Nazareth was passing by.</p> <p>(38) And he cried, saying, Jesus, <i>You</i> son of David, have mercy on me.</p> <p>(39) And those who went before rebuked him, that he should hold his peace: but he cried so much the more, <i>You</i> son of David, have mercy on me.</p>
<p>18:31h – up to Jerusalem – see note on Acts 24:1; 25:1</p> <p>18:33i – Mat. 16:21; Mk. 8:31; Lk. 9:22</p>	

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King James 1769 Version	King James Paraphrase
<p>(40) And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,</p> <p>(41) Saying, <b>What wilt thou that I shall do unto thee?</b> And he said, Lord, that I may receive my sight.</p> <p>(42) And Jesus said unto him, <b>Receive thy sight: thy faith hath saved thee.</b></p> <p>(43) And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw <i>it</i>, gave praise unto God.</p> <p><b>Chapter 19</b></p> <p>(1) And <i>Jesus</i> entered and passed through Jericho.</p> <p>(2) And, behold, <i>there was</i> a man named Zacchaeus, which was the chief among the publicans, and he was rich.</p> <p>(3) And he sought to see Jesus who he was; and could not for the press, because he was little of stature.</p> <p>(4) And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that <i>way</i>.</p> <p>(5) And when Jesus came to the place, he looked up, and saw him, and said unto him, <b>Zacchaeus, make haste, and come down; for to day I must abide at thy house.</b></p> <p>(6) And he made haste, and came down, and received him joyfully.</p> <p>(7) And when they saw <i>it</i>, they all murmured, saying, That he was gone to be guest with a man that is a sinner.</p>	<p>(40) And Jesus stood, and commanded him to be brought to Him: and when he had come near, He asked him,</p> <p>(41) Saying, <b>What do you want Me to do for you?</b> And he said, Lord, that I may receive my sight.</p> <p>(42) And Jesus said to him, <b>Receive your sight: your faith has saved you.</b></p> <p>(43) And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw <i>it</i>, gave praise to God.</p> <p><b>Chapter 19</b></p> <p>(1) And <i>Jesus</i> entered and passed through Jericho.</p> <p>(2) And, <i>there was</i> a man named Zacchaeus, who was the chief among the tax collectors, and he was rich.</p> <p>(3) And he sought to see Jesus Who He was; and could not because of the crowd, because he was small of stature.</p> <p>(4) And he ran before, and climbed up into a sycamore tree to see Him: because He was to pass that <i>way</i>.</p> <p>(5) And when Jesus came to the place, He looked up, and saw him, and said to him, <b>Zacchaeus, come down quickly; because today I must stay at your house.<sup>a</sup></b></p> <p>(6) And he quickly came down, and received Him joyfully.</p> <p>(7) And when they saw <i>it</i>, they all murmured, saying, That He was gone to be guest with a man who is a sinner.</p>
<p>19:5a – Jesus <u>must</u> stay at Zacchaeus' house because it was part of God's pre-determined plan</p>	

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King James 1769 Version	King James Paraphrase
<p>(8) And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore <i>him</i> fourfold.</p> <p>(9) And Jesus said unto him, <b>This day is salvation come to this house, forsomuch as he also is a son of Abraham.</b></p> <p>(10) <b>For the Son of man is come to seek and to save that which was lost.</b></p> <p>(11) And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.</p> <p>(12) He said therefore, <b>A certain nobleman went into a far country to receive for himself a kingdom, and to return.</b></p> <p>(13) <b>And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.</b></p> <p>(14) <b>But his citizens hated him, and sent a message after him, saying, We will not have this <i>man</i> to reign over us.</b></p> <p>(15) <b>And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.</b></p> <p>(16) <b>Then came the first, saying, Lord, thy pound hath gained ten pounds.</b></p>	<p>(8) And Zacchaeus stood, and said to the Lord; Indeed, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to <i>him</i> fourfold.</p> <p>(9) And Jesus said to him, <b>Today salvation has come to this house because he also is a son of Abraham.</b></p> <p>(10) <b>Because the Son of Man has come to seek and to save that which was lost.</b></p> <p>(11) And as they heard these things, He added and spoke a parable, because He was near to Jerusalem, and because they thought that the kingdom of God should immediately appear.</p> <p>(12) He said therefore, <b>A certain noble man went into a far country to receive for himself a kingdom, and to return.<sup>b</sup></b></p> <p>(13) <b>And he called his ten servants, and delivered them ten pounds, and said to them, Take care of this until I return.</b></p> <p>(14) <b>But his citizens hated him, and sent a message after him, saying, We will not have this <i>man</i> to reign over us.</b></p> <p>(15) <b>And it came to pass, that when he had returned, having received the kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading.</b></p> <p>(16) <b>Then the first came saying, Lord, your pound has gained ten pounds.</b></p>
<p>19:12b – parable of ten pounds, 5 pounds, and 1 pound – see <a href="#">Appendix B: Recorded Parables of Jesus</a></p>	

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(17) And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.	(17) And he said to him, Well done, you good servant: because you have been faithful in a very little, you have authority over ten cities.
(18) And the second came, saying, Lord, thy pound hath gained five pounds.	(18) And the second came, saying, Lord, your pound has gained five pounds.
(19) And he said likewise to him, Be thou also over five cities.	(19) And he said likewise to him, You shall be also over five cities.
(20) And another came, saying, Lord, behold, <i>here is</i> thy pound, which I have kept laid up in a napkin:	(20) And another came, saying, Lord, see, <i>here is</i> your pound, which I have kept laid up in a napkin:
(21) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.	(21) Because I feared you, because you are a hard man: you take up what you have not laid down, and reap what you have not sown.
(22) And he saith unto him, Out of thine own mouth will I judge thee, <i>thou</i> wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:	(22) And he said to him, Out of your own mouth I will judge you, <i>you</i> wicked servant. You knew that I was a hard man, taking up what I had not laid down, and reaping what I did not sow:
(23) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?	(23) Why then did you not give my money into the bank, that at my coming I might have received my own with interest?
(24) And he said unto them that stood by, Take from him the pound, and give <i>it</i> to him that hath ten pounds.	(24) And he said to those who stood by, Take from him the pound, and give <i>it</i> to him who has the ten pounds.
(25) (And they said unto him, Lord, he hath ten pounds.)	(25) (And they said to him, Lord, he has ten pounds.)
(26) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.	(26) Because I say to you, That to everyone who has shall more be given; and from him who does not have, even what he has shall be taken away from him.

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<p>(27) But those mine enemies, which would not that I should reign over them, bring hither, and slay <i>them</i> before me.</p> <p>(28) And when he had thus spoken, he went before, ascending up to Jerusalem.</p> <p>(29) And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount</i> of Olives, he sent two of his disciples,</p> <p>(30) Saying, Go ye into the village over against <i>you</i>; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring <i>him hither</i>.</p> <p>(31) And if any man ask you, Why do ye loose <i>him</i>? thus shall ye say unto him, Because the Lord hath need of him.</p> <p>(32) And they that were sent went their way, and found even as he had said unto them.</p> <p>(33) And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?</p> <p>(34) And they said, The Lord hath need of him.</p> <p>(35) And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.</p> <p>(36) And as he went, they spread their clothes in the way.</p>	<p>(27) But those of my enemies, who do not want me to reign over them, bring here, and kill <i>them</i> before me.</p> <p>(28) And when He had so spoken, He went on before, ascending up to Jerusalem.<sup>c</sup></p> <p>(29) And it came to pass, when He had come near to Bethphage and Bethany, at the mount called <i>the mount</i> of Olives, He sent two of His disciples,</p> <p>(30) Saying, Go into the village opposite <i>you</i>; in which at your entering you shall find a colt tied, upon which no man has sat: loose him, and bring <i>him here</i>.<sup>d</sup></p> <p>(31) And if any man asks you, Why do you loose <i>him</i>? You shall say to him, Because the Lord has need of him.</p> <p>(32) And those who were sent went their way, and found it even as He had said to them.</p> <p>(33) And as they were loosing the colt, its owners said to them, Why are you untying the colt?</p> <p>(34) And they said, The Lord has need of him.</p> <p>(35) And they brought him to Jesus: and they cast their coats upon the colt, and they set Jesus upon them.</p> <p>(36) And as He went, they spread their coats in the way.</p>
<p>19:28c – ascending to Jerusalem – Acts 24:1; 25:1  19:30d – Mat. 21:2f; Mk. 11:3f – Ex. 12:3</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(37) And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;</p> <p>(38) Saying, Blessed <i>be</i> the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.</p> <p>(39) And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.</p> <p>(40) And he answered and said unto them, <b>I tell you that, if these should hold their peace, the stones would immediately cry out.</b></p> <p>(41) And when he was come near, he beheld the city, and wept over it,</p> <p>(42) Saying, <b>If thou hadst known, even thou, at least in this thy day, the things <i>which belong</i> unto thy peace! but now they are hid from thine eyes.</b></p> <p>(43) <b>For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,</b></p> <p>(44) <b>And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.</b></p> <p>(45) And he went into the temple, and began to cast out them that sold therein, and them that bought;</p>	<p>(37) And when He had come near, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice because of all the mighty works that they had seen;<sup>e</sup></p> <p>(38) Saying, Blessed <i>is</i> the King Who comes in the name of the Lord: peace in heaven, and glory in the highest.</p> <p>(39) And some of the Pharisees from among the multitude said to Him, Master, rebuke Your disciples.</p> <p>(40) And He answered and said to them, <b>I tell you that, if these should hold their peace, the stones would immediately cry out.</b></p> <p>(41) And when He had come near, He saw the city, and wept over it,</p> <p>(42) Saying, <b>If you had known, even you, at least in this your day, the things <i>which make for</i> your peace! but now they are hidden from your eyes.</b></p> <p>(43) <b>Because the days shall come upon you, that your enemies shall cast a trench around you, and encircle you, and keep you in on every side,</b></p> <p>(44) <b>And shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another;<sup>f</sup> because you did not know the time of your visitation.</b></p> <p>(45) And He went into the temple, and began to cast out those who sold in it, and those who bought;</p>
<p>19:37e – triumphal entry (Palm Sunday) – Mat. 21:2f; Mk. 11:2f; Jn. 12:12f – see note on Jn. 12:12. See <u>Palm Sunday in OT and NT</u> at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a>. See also <u>Appendix K: What Day of the Week Was Jesus Crucified?</u></p> <p>19:44f – Roman armies encircled Jerusalem around 70 A.D., built a siege mound, and completely destroyed the temple – the veils in the temple caught fire and the gold trimmings melted; running down into the cracks between the stones. Roman soldiers literally took the temple apart stone-by-stone to get the gold.</p>	



{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(46) Saying unto them, <b>It is written, My house is the house of prayer: but ye have made it a den of thieves.</b></p> <p>(47) And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,</p> <p>(48) And could not find what they might do: for all the people were very attentive to hear him.</p> <p><b>Chapter 20</b></p> <p>(1) And it came to pass, <i>that</i> on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon <i>him</i> with the elders,</p> <p>(2) And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?</p> <p>(3) And he answered and said unto them, <b>I will also ask you one thing; and answer me:</b></p> <p>(4) <b>The baptism of John, was it from heaven, or of men?</b></p> <p>(5) And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?</p> <p>(6) But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.</p> <p>(7) And they answered, that they could not tell whence <i>it was</i>.</p> <p>(8) And Jesus said unto them, <b>Neither tell I you by what authority I do these things.</b></p>	<p>(46) Saying to them, <b>It is written, My house is the house of prayer:<sup>g</sup></b> <b>but you have made it a den of thieves.<sup>h</sup></b></p> <p>(47) And He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him,</p> <p>(48) And did not know what to do: because all the people were very attentive to hear Him.</p> <p><b>Chapter 20</b></p> <p>(1) And it came to pass, <i>that</i> on one of those days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon <i>Him</i> with the elders,</p> <p>(2) And spoke to Him, saying, Tell us, by what authority You do these things? or who is he who gave You this authority?<sup>a</sup></p> <p>(3) And He answered and said to them, <b>I will also ask you one thing; and you answer Me:</b></p> <p>(4) <b>The baptism of John, was it from heaven, or of men?</b></p> <p>(5) And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did you not believe him?</p> <p>(6) But and if we say, Of men; all the people will stone us: because they are persuaded that John was a prophet.</p> <p>(7) And they answered, that they could not tell from where <i>it was</i>.</p> <p>(8) And Jesus said to them, <b>Neither will I tell you by what authority I do these things.</b></p>
<p>19:46g - Is. 56:7; Mat. 21:13; Mk. 11:17; Jn. 2:15  19:46h - Jer. 7:11  20:2a - Mat. 21:23; Mk. 11:28</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(9) Then began he to speak to the people this parable; <b>A certain man</b> planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.</p> <p>(10) And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent <i>him</i> away empty.</p> <p>(11) And again he sent another servant: and they beat him also, and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.</p> <p>(12) And again he sent a third: and they wounded him also, and cast <i>him</i> out.</p> <p>(13) Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence <i>him</i> when they see him.</p> <p>(14) But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.</p> <p>(15) So they cast him out of the vineyard, and killed <i>him</i>. What therefore shall the lord of the vineyard do unto them?</p> <p>(16) He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard <i>it</i>, they said, God forbid.</p> <p>(17) And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?</p>	<p>(9) Then He began to speak to the people this parable; <b>A certain man</b> planted a vineyard, and let it out to gardeners, and went into a far country for a long time.<sup>b</sup></p> <p>(10) And at the season he sent a servant to the gardeners, that they should give him of the fruit of the vineyard: but the gardeners beat him, and sent <i>him</i> away empty.</p> <p>(11) And again he sent another servant: and they beat him also, and treated <i>him</i> shamefully, and sent <i>him</i> away empty.</p> <p>(12) And again he sent a third: and they wounded him also, and cast <i>him</i> out.</p> <p>(13) Then the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will respect <i>him</i> when they see him.</p> <p>(14) But when the gardeners saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.</p> <p>(15) So they cast him out of the vineyard, and killed <i>him</i>. What therefore shall the lord of the vineyard do to them?</p> <p>(16) He shall come and destroy these gardeners, and shall give the vineyard to others. And when they heard <i>it</i>, they said, God forbid.</p> <p>(17) And He saw them, and said, What is this then that is written,  <b>The Stone which the builders rejected, the same has become the head of the corner?</b><sup>c</sup></p>
<p>20:9b – Is. 5; Mat. 21:33f; Mk. 12:1f – see <u>Appendix B: Recorded Parables of Jesus</u></p> <p>20:17c - Ps 118:22; Is. 28:16; Mat. 21:42; Mk.12:10</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(18) Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.</p> <p>(19) And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.</p> <p>(20) And they watched <i>him</i>, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.</p> <p>(21) And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person <i>of any</i>, but teachest the way of God truly:</p> <p>(22) Is it lawful for us to give tribute unto Caesar, or no?</p> <p>(23) But he perceived their craftiness, and said unto them, <b>Why tempt ye me?</b></p> <p>(24) <b>Shew me a penny. Whose image and superscription hath it?</b> They answered and said, Caesar's.</p> <p>(25) And he said unto them, <b>Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.</b></p> <p>(26) And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.</p>	<p>(18) Whoever shall fall upon that Stone shall be broken; but on whomever it shall fall, it will grind him to powder.</p> <p>(19) And the chief priests and the scribes the same hour sought to lay hands on Him; but they feared the people: because they perceived that He had spoken this parable against them.</p> <p>(20) And they watched <i>Him</i>, and sent forth spies, who should pretend to be just men, that they might take hold of His words, that so they might deliver Him to the power and authority of the governor.</p> <p>(21) And they asked Him, saying, Master, we know that You speak and teach rightly, neither do You accept the person <i>of any</i>, but teach the way of God truly:</p> <p>(22) Is it lawful for us to give taxes to Caesar, or not?<sup>d</sup></p> <p>(23) But He perceived their craftiness, and said to them, <b>Why do you tempt Me?</b></p> <p>(24) <b>Show Me a penny. Whose image and superscription does it have?</b> They answered and said, Caesar's.</p> <p>(25) And He said to them, <b>Give therefore to Caesar the things which are Caesar's and to God the things which are God's.</b></p> <p>(26) And they could not take hold of His words before the people: and they marveled at His answer, and held their peace.</p>
20:22d – Mat. 22:18f	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(27) Then came to <i>him</i> certain of the Sadducees, which deny that there is any resurrection; and they asked him,</p> <p>(28) Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.</p> <p>(29) There were therefore seven brethren: and the first took a wife, and died without children.</p> <p>(30) And the second took her to wife, and he died childless.</p> <p>(31) And the third took her; and in like manner the seven also: and they left no children, and died.</p> <p>(32) Last of all the woman died also.</p> <p>(33) Therefore in the resurrection whose wife of them is she? for seven had her to wife.</p> <p>(34) And Jesus answering said unto them, <b>The children of this world marry, and are given in marriage:</b></p> <p>(35) <b>But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:</b></p> <p>(36) <b>Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.</b></p> <p>(37) <b>Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.</b></p>	<p>(27) Then certain of the Sadducees came to <i>Him</i>, who deny that there is any resurrection: and they asked Him,<sup>e</sup></p> <p>(28) Saying, Master, Moses wrote to us, If any man's brother dies, having a wife, and he dies without children, that his brother should take his wife, and raise up children for his brother.<sup>f</sup></p> <p>(29) There were therefore seven brothers: and the first took a wife, and died without children.</p> <p>(30) And the second took her to wife, and he died childless.</p> <p>(31) And the third took her; and in like manner the seven also: and they left no children, and died.</p> <p>(32) Last of all the woman died also.</p> <p>(33) Therefore in the resurrection whose wife of them is she? because seven had her for a wife.</p> <p>(34) And Jesus answering said to them, <b>The children of this world marry, and are given in marriage:</b></p> <p>(35) <b>But those who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:</b></p> <p>(36) <b>Neither can they die any more: because they are equal to the angels; and are the children of God, being the children of the resurrection.</b></p> <p>(37) <b>Now that the dead are raised, even Moses showed at the bush, when he called the Lord</b>  <b>the God of Abraham, and the God of Isaac, and the God of Jacob.<sup>g</sup></b></p>
<p>20:27e - Mat. 22:23f  20:28f - Deut. 25:5  20:37g - Ex. 3:6 – all of whom were <u>physically</u> dead at the time!</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(38) For he is not a God of the dead, but of the living: for all live unto him.</p> <p>(39) Then certain of the scribes answering said, Master, thou hast well said.</p> <p>(40) And after that they durst not ask him any <i>question at all</i>.</p> <p>(41) And he said unto them, <b>How say they that Christ is David's son?</b></p> <p>(42) And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,</p> <p>(43) Till I make thine enemies thy footstool.</p> <p>(44) David therefore calleth him Lord, how is he then his son?</p> <p>(45) Then in the audience of all the people he said unto his disciples,</p> <p>(46) Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;</p> <p>(47) Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.</p> <p><b>Chapter 21</b></p> <p>(1) And he looked up, and saw the rich men casting their gifts into the treasury.</p> <p>(2) And he saw also a certain poor widow casting in thither two mites.</p>	<p>(38) Because He is not a God of the dead, but of the living:<sup>h</sup> because all live to Him.</p> <p>(39) Then certain of the scribes answering said, Master, You have well said.</p> <p>(40) And after that they dared not ask Him any <i>question at all</i>.</p> <p>(41) And He said to them, <b>How is it that they say that Christ is David's son?</b></p> <p>(42) And David himself says in the book of Psalms,</p> <p><b>The Lord {Jehovah} said to my Lord, Sit on My right hand,</b></p> <p>(43) <b>Until I make Your enemies Your footstool.<sup>i</sup></b></p> <p>(44) David therefore called Him Lord, how is He then his son?</p> <p>(45) Then in the audience of all the people He said to His disciples,</p> <p>(46) Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;</p> <p>(47) Who devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.</p> <p><b>Chapter 21</b></p> <p>(1) And He looked up, and saw the rich men casting their gifts into the treasury.</p> <p>(2) And he saw also a certain poor widow casting into there two copper coins<sup>a</sup>.</p>
<p>20:38h – Mat. 22:32  20:43i– Ps. 110:1; Mat. 22:44; Mk. 12:36  21:2a - Mark 12:42</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(3) And he said, <i>Of a truth I say unto you, that this poor widow hath cast in more than they all:</i></p> <p>(4) For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.</p> <p>(5) And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,</p> <p>(6) <i>As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.</i></p> <p>(7) And they asked him, saying, Master, but when shall these things be? and what sign <i>will there be</i> when these things shall come to pass?</p> <p>(8) And he said, <i>Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.</i></p> <p>(9) But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end <i>is</i> not by and by.</p> <p>(10) Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:</p> <p>(11) And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.</p>	<p>(3) And He said, <i>Truly I say to you, that this poor widow has cast in more than they all:</i></p> <p>(4) Because all these have of their abundance cast into the offerings of God: but she of her poverty has cast in all the living that she had.</p> <p>(5) And as some spoke of the temple, how it was adorned with precious stones and gifts, He said,<sup>b</sup></p> <p>(6) <i>As for these things which you see, the days will come, in which there will not be left one stone upon another, that will not be thrown down.</i></p> <p>(7) And they asked Him, saying, Master, but when will these things be? and what sign <i>will there be</i> when these things will come to pass?</p> <p>(8) And He said, <i>Take heed that you not be deceived: because many will come in My Name, saying, I am Christ; and as the time draws near: do not go after them.</i></p> <p>(9) But when you hear of wars and commotions, do not be terrified: because these things must first come to pass; but the end <i>is</i> not by and by.</p> <p>(10) Then He said to them, Nation will rise against nation, and kingdom against kingdom:</p> <p>(11) And great earthquakes will be in various places, and famines, and diseases; and fearful sights and great signs there will be from heaven.</p>
<p>21:5b - Mat. 24:1f; Mark 13:1f; Acts 3:11 – see <u>A Comparison of Matthew 24 – Luke 21</u> at <u><a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a></u></p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(12) But before all these, they shall lay their hands on you, and persecute <i>you</i>, delivering <i>you</i> up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.</p> <p>(13) And it shall turn to you for a testimony.</p> <p>(14) Settle <i>it</i> therefore in your hearts, not to meditate before what ye shall answer:</p> <p>(15) For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.</p> <p>(16) And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death.</p> <p>(17) And ye shall be hated of all <i>men</i> for my name's sake.</p> <p>(18) But there shall not an hair of your head perish.</p> <p>(19) In your patience possess ye your souls.</p> <p>(20) And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.</p> <p>(21) Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.</p> <p>(22) For these be the days of vengeance, that all things which are written may be fulfilled.</p>	<p>(12) But before all these, they will lay their hands on you, and persecute <i>you</i>, delivering <i>you</i> up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake.</p> <p>(13) And when it is your turn to testify.</p> <p>(14) Settle <i>it</i> in your hearts, not to meditate beforehand what you will answer:</p> <p>(15) Because I will give you a mouth and wisdom, which all your adversaries will not be able to refute nor resist.</p> <p>(16) And you will be betrayed both by parents, and brothers, and kinsfolk, and friends; and <i>some</i> of you they will cause to be put to death.</p> <p>(17) And you will be hated by all <i>men</i> because of My Name's sake.</p> <p>(18) But there will not a hair of your head perish.</p> <p>(19) In your patience you possess your souls.</p> <p>(20) And when you see Jerusalem encircled by armies, then know that its destruction is near.<sup>c</sup></p> <p>(21) Then let those who are in Judea flee to the mountains; and let those who are in the midst of it depart out; and let those who are in the countries not enter into it.</p> <p>(22) Because these are the days of vengeance, that all things which are written may be fulfilled.</p>
21:20c – Jerusalem destroyed around 68 A.D. to 70 A.D.	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(23) But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.</p> <p>(24) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.</p> <p>(25) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;</p> <p>(26) Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.</p> <p>(27) And then shall they see the Son of man coming in a cloud with power and great glory.</p> <p>(28) And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.</p> <p>(29) And he spake to them a parable; Behold the fig tree, and all the trees;</p> <p>(30) When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.</p> <p>(31) So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.</p>	<p>(23) But woe to those who are with child, and to those who nurse babies, in those days! Because there shall be great distress in the land, and wrath {anger; judgment} upon this people.</p> <p>(24) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles {non-Jews}, until the times of the Gentiles {non-Jews} are fulfilled.<sup>d</sup></p> <p>(25) And there will be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;</p> <p>(26) Men's hearts failing them for fear, and for looking after those things which are coming on the earth: because the powers of heaven will be shaken.<sup>e</sup></p> <p>(27) And then they will see the Son of Man coming in a cloud with power and great glory.</p> <p>(28) And when these things begin to come to pass, then look up, and lift up your heads; because your redemption draws near.</p> <p>(29) And He spoke to them a parable; See the fig tree, and all the trees;</p> <p>(30) When they bud out, you see and know of your own selves that summer is near at hand.</p> <p>(31) So likewise you, when you see these things come to pass, know that the kingdom of God is near at hand.</p>
<p>21:24d – times of the Gentiles - Rom. 11:25  21:26e - Mat. 24:29; Is. 13:10</p>	



{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(32) Verily I say unto you, This generation shall not pass away, till all be fulfilled.</p> <p>(33) Heaven and earth shall pass away: but my words shall not pass away.</p> <p>(34) And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.</p> <p>(35) For as a snare shall it come on all them that dwell on the face of the whole earth.</p> <p>(36) Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.</p> <p>(37) And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called <i>the mount</i> of Olives.</p> <p>(38) And all the people came early in the morning to him in the temple, for to hear him.</p> <p><b>Chapter 22</b></p> <p>(1) Now the feast of unleavened bread drew nigh, which is called the Passover.</p> <p>(2) And the chief priests and scribes sought how they might kill him; for they feared the people.</p> <p>(3) Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.</p>	<p>(32) Truly I say to you, This generation shall not pass away, until all is fulfilled.</p> <p>(33) Heaven and earth shall pass away: but My words shall not pass away.</p> <p>(34) And take heed to yourselves, lest at any time your hearts be overcharged with carelessness, and drunkenness, and cares of this life, and so that day comes upon you unawares.</p> <p>(35) Because as a snare it shall come on all those who live on the face of the whole earth.</p> <p>(36) Watch therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.</p> <p>(37) And in the daytime He was teaching in the temple; and at night He went out, and stayed in the mount that is called <i>the mount</i> of Olives.</p> <p>(38) And all the people came early in the morning to Him in the temple, in order to hear Him.</p> <p><b>Chapter 22</b></p> <p>(1) Now the Feast of Unleavened Bread drew near, which is called the Passover.<sup>a</sup></p> <p>(2) And the chief priests and scribes sought how they might kill Him; because they feared the people.</p> <p>(3) Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve.</p>
<p>22:1a – Passover – Feast of Unleavened Bread – Lev. 23:5f – see <a href="#">Appendix K: What Day of The Week Was Jesus Crucified?</a></p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(4) And he went his way, and communed with the chief priests and captains, how he might betray him unto them.</p> <p>(5) And they were glad, and covenanted to give him money.</p> <p>(6) And he promised, and sought opportunity to betray him unto them in the absence of the multitude.</p> <p>(7) Then came the day of unleavened bread, when the passover must be killed.</p> <p>(8) And he sent Peter and John, saying, <b>Go and prepare us the passover, that we may eat.</b></p> <p>(9) And they said unto him, Where wilt thou that we prepare?</p> <p>(10) And he said unto them, <b>Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.</b></p> <p>(11) <b>And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?</b></p> <p>(12) <b>And he shall shew you a large upper room furnished: there make ready.</b></p> <p>(13) And they went, and found as he had said unto them: and they made ready the passover.</p> <p>(14) And when the hour was come, he sat down, and the twelve apostles with him.</p> <p>(15) And he said unto them, <b>With desire I have desired to eat this passover with you before I suffer:</b></p>	<p>(4) And he went his way, and conspired with the chief priests and captains, how he might betray Him to them.</p> <p>(5) And they were glad, and promised to give him money.</p> <p>(6) And he promised, and sought opportunity to betray Him to them in the absence of the multitude.</p> <p>(7) Then the day of Unleavened Bread came, when the Passover must be killed.</p> <p>(8) And He sent Peter and John, saying, <b>Go and prepare for us the Passover, that we may eat.</b></p> <p>(9) And they said to Him, Where do You want us to prepare?</p> <p>(10) And He said to them, <b>Listen, when you have entered into the city, a man shall meet you there, carrying a pitcher of water; follow him into the house where he enters.<sup>b</sup></b></p> <p>(11) <b>And you shall say to the good man of the house, The Master asks You, Where is the guest chamber, where I shall eat the Passover with My disciples?</b></p> <p>(12) <b>And he shall show you a large upper room furnished: make ready there.<sup>c</sup></b></p> <p>(13) And they went, and found it as He had said to them: and they made the Passover ready.</p> <p>(14) And when the hour had come, He sat down, and the twelve apostles with Him.</p> <p>(15) And He said to them, <b>With desire I have desired to eat this Passover with you before I suffer:</b></p>
<p>22:10b – Mat. 26:18; Mk. 14:13  22:12c – Mat. 26:18; Mark 14:15; Acts 1:13</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(16) For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.</p> <p>(17) And he took the cup, and gave thanks, and said, <b>Take this, and divide it among yourselves:</b></p> <p>(18) For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.</p> <p>(19) And he took bread, and gave thanks, and brake <i>it</i>, and gave unto them, saying, <b>This is my body which is given for you: this do in remembrance of me.</b></p> <p>(20) Likewise also the cup after supper, saying, <b>This cup is the new testament in my blood, which is shed for you.</b></p> <p>(21) But, behold, the hand of him that betrayeth me <i>is</i> with me on the table.</p> <p>(22) And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!</p> <p>(23) And they began to enquire among themselves, which of them it was that should do this thing.</p> <p>(24) And there was also a strife among them, which of them should be accounted the greatest.</p> <p>(25) And he said unto them, <b>The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.</b></p> <p>(26) But ye <i>shall not be</i> so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.</p>	<p>(16) Because I say to you, I will not eat it any more, until it is fulfilled in the kingdom of God.</p> <p>(17) And He took the cup, and gave thanks, and said, <b>Take this, and divide it among yourselves:</b></p> <p>(18) Because I say to you, I will not drink of the fruit of the vine, until the kingdom of God shall come.</p> <p>(19) And He took bread, and gave thanks, and broke <i>it</i>, and gave to them, saying, <b>This is My body which is given for you: do this in memory of Me.<sup>d</sup></b></p> <p>(20) Likewise also {He took} the cup after supper, saying, <b>This cup is the new testament in My blood, which is shed for you.</b></p> <p>(21) But, look, the hand of him who betrays Me <i>is</i> with Mine on the table.<sup>e</sup></p> <p>(22) And truly the Son of Man goes, as it was determined: but woe to that man by whom He is betrayed!</p> <p>(23) And they began to inquire among themselves, which of them it was who would do this thing.</p> <p>(24) And there was also a strife among them, which of them should be accounted the greatest.</p> <p>(25) And He said to them, <b>The kings of the Gentiles {non-Jews} exercise lordship over them; and those who exercise authority upon them are called benefactors.</b></p> <p>(26) But you <i>shall not be</i> so: but he who is greatest among you, let him be as the younger; and he that is chief, as he who serves.</p>
<p>22:19d – Mat. 26:26f; Mark 14:22f  22:21e – Notice that Judas is still present after the Lord's supper {v. 19 and 20}</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(27) For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.</p> <p>(28) Ye are they which have continued with me in my temptations.</p> <p>(29) And I appoint unto you a kingdom, as my Father hath appointed unto me;</p> <p>(30) That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.</p> <p>(31) And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:</p> <p>(32) But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.</p> <p>(33) And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.</p> <p>(34) And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.</p> <p>(35) And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.</p> <p>(36) Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.</p>	<p>(27) Because who <i>is</i> greater, he who sits at meal, or he who serves? is not he who sits at meal? but I am among you as he who serves.</p> <p>(28) You are those who have continued with Me in My temptations.</p> <p>(29) And I appoint to you a kingdom, as My Father has appointed to Me;</p> <p>(30) That you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.</p> <p>(31) And the Lord said, Simon, Simon, indeed, Satan has desired to have you, that he may sift <i>you</i> as wheat:</p> <p>(32) But I have prayed for you, that your faith will not fail: and when you are converted, strengthen your brothers.</p> <p>(33) And he said to Him, Lord, I am ready to go with You, both into prison, and to death.</p> <p>(34) And He said, I tell you, Peter, the cock shall not crow this day, before you shall three times deny that you know Me.</p> <p>(35) And He said to them, When I sent you without purse, and money, and shoes, did you lack any thing? And they said, Nothing.</p> <p>(36) Then He said to them, But now, he who has a purse, let him take <i>it</i>, and likewise <i>his</i> money: and he who has no sword, let him sell his coat, and buy one.</p>

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(37) For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.</p> <p>(38) And they said, Lord, behold, here <i>are</i> two swords. And he said unto them, <b>It is enough.</b></p> <p>(39) And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.</p> <p>(40) And when he was at the place, he said unto them, <b>Pray that ye enter not into temptation.</b></p> <p>(41) And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,</p> <p>(42) Saying, <b>Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.</b></p> <p>(43) And there appeared an angel unto him from heaven, strengthening him.</p> <p>(44) And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.</p> <p>(45) And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,</p> <p>(46) And said unto them, <b>Why sleep ye? rise and pray, lest ye enter into temptation.</b></p>	<p>(37) Because I say to you, what is written must yet be accomplished in Me,</p> <p><b>And He was counted among the sinners:<sup>f</sup></b></p> <p><b>because the things concerning Me have an end.</b></p> <p>(38) And they said, Lord, look, here <i>are</i> two swords. And He said to them, <b>It is enough.</b></p> <p>(39) And He came out, and went, as He normally did, to the mount of Olives; and His disciples also followed Him.<sup>g</sup></p> <p>(40) And when He was at the place, He said to them, <b>Pray that you not enter into temptation.</b></p> <p>(41) And He was withdrawn from them about a stone's cast, and kneeled down, and prayed,</p> <p>(42) Saying, <b>Father, if You are willing, remove this cup from Me: nevertheless not My will, but Yours, be done.</b></p> <p>(43) And there appeared an angel to Him from heaven, strengthening Him.</p> <p>(44) And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.</p> <p>(45) And when He rose up from prayer, and had come to His disciples, He found them sleeping for sorrow,</p> <p>(46) And said to them, <b>Why are you sleeping? rise and pray, lest you enter into temptation.</b></p>
<p>22:37<sup>f</sup> – Is. 53:12  22:39<sup>g</sup> – Mat. 26:36<sup>f</sup>; Mark 14:32<sup>f</sup></p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
(47) And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.	(47) And while He yet spoke, a multitude, and he who was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him.
(48) But Jesus said unto him, <b>Judas, betrayest thou the Son of man with a kiss?</b>	(48) But Jesus said to him, <b>Judas, do you betray the Son of Man with a kiss?</b>
(49) When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?	(49) When those who were around Him saw what would follow, they said to Him, Lord, shall we strike with the sword?
(50) And one of them smote the servant of the high priest, and cut off his right ear.	(50) And one of them struck the servant of the high priest, and cut off his right ear. <sup>h</sup>
(51) And Jesus answered and said, <b>Suffer ye thus far.</b> And he touched his ear, and healed him.	(51) And Jesus answered and said, <b>Allow this.</b> And He touched his ear, and healed him.
(52) Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, <b>Be ye come out, as against a thief, with swords and staves?</b>	(52) Then Jesus said to the chief priests, and captains of the temple, and the elders, who came to Him, <b>Are you coming out, as against a thief, with swords and clubs?</b>
(53) <b>When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.</b>	(53) <b>When I was daily with you in the temple, you did not stretch forth hands against Me: but this is your hour, and the power of darkness.</b>
(54) Then took they him, and led <i>him</i> , and brought him into the high priest's house. And Peter followed afar off.	(54) Then they took Him, and led <i>Him</i> , and brought Him into the high priest's house. And Peter followed at a distance.
(55) And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.	(55) And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
(56) But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.	(56) But a certain maid saw him as he sat by the fire, and earnestly looked at him, and said, This man was also with Him.
(57) And he denied him, saying, Woman, I know him not.	(57) But he denied Him, saying, Woman, I do not know Him.
22:50h – Peter cut his ear off - Mat. 26:51; John 18:10	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(58) And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.</p> <p>(59) And about the space of one hour after another confidently affirmed, saying, Of a truth this <i>fellow</i> also was with him: for he is a Galilaean.</p> <p>(60) And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.</p> <p>(61) And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, <b>Before the cock crow, thou shalt deny me thrice.</b></p> <p>(62) And Peter went out, and wept bitterly.</p> <p>(63) And the men that held Jesus mocked him, and smote <i>him</i>.</p> <p>(64) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?</p> <p>(65) And many other things blasphemously spake they against him.</p> <p>(66) And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,</p> <p>(67) Art thou the Christ? tell us. And he said unto them, <b>If I tell you, ye will not believe:</b></p> <p>(68) <b>And if I also ask <i>you</i>, ye will not answer me, nor let <i>me</i> go.</b></p> <p>(69) <b>Hereafter shall the Son of man sit on the right hand of the power of God.</b></p>	<p>(58) And after a little while another saw him, and said, You are also of them. And Peter said, Man, I am not.</p> <p>(59) And about the space of one hour after another confidently affirmed, saying, Of a truth this <i>fellow</i> also was with Him: because he is a Galilean.</p> <p>(60) And Peter said, Man, I do not know what you are saying. And immediately, while he yet spoke, the cock crowed.</p> <p>(61) And the Lord turned, and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, <b>Before the cock crows, you shall deny Me three times.</b></p> <p>(62) And Peter went out, and wept bitterly.</p> <p>(63) And the men who held Jesus mocked Him, and struck Him.</p> <p>(64) And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it who struck You?</p> <p>(65) And many other things they spoke against Him blasphemously.</p> <p>(66) And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,</p> <p>(67) Are You the Christ? tell us. And He said to them, <b>If I tell you, you will not believe:</b></p> <p>(68) <b>And if I also ask <i>you</i>, you will not answer Me, nor let <i>Me</i> go.</b></p> <p>(69) <b>Hereafter the Son of Man shall sit on the right hand of the power of God.<sup>i</sup></b></p>
22:69i – Mat. 26:64; Mark 14:62	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(70) Then said they all, Art thou then the Son of God? And he said unto them, <b>Ye say that I am.</b></p> <p>(71) And they said, What need we any further witness? for we ourselves have heard of his own mouth.</p> <p><b>Chapter 23</b></p> <p>(1) And the whole multitude of them arose, and led him unto Pilate.</p> <p>(2) And they began to accuse him, saying, We found this <i>fellow</i> perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.</p> <p>(3) And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, <b>Thou sayest it.</b></p> <p>(4) Then said Pilate to the chief priests and to the people, I find no fault in this man.</p> <p>(5) And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.</p> <p>(6) When Pilate heard of Galilee, he asked whether the man were a Galilaean.</p> <p>(7) And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.</p>	<p>(70) Then they all said, Are You then the Son of God? And He said to them, <b>You say that I am.</b></p> <p>(71) And they said, What need do we have for any further witness? Because we ourselves have heard of His own mouth.</p> <p><b>Chapter 23</b></p> <p>(1) And the whole multitude of them arose, and led Him to Pilate.</p> <p>(2) And they began to accuse Him, saying, We found this <i>fellow</i> perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ a King.</p> <p>(3) And Pilate asked Him, saying, Are You the King of the Jews? And He answered him and said, <b>You say so.</b></p> <p>(4) Then Pilate said to the chief priests and to the people, I find no fault in this man.</p> <p>(5) And they were the more fierce, saying, He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place.</p> <p>(6) When Pilate heard of Galilee, he asked whether the Man was a Galilean.</p> <p>(7) And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod,<sup>a</sup> who himself also was at Jerusalem at that time.</p>
<p>22:71j – they are accusing Jesus of blasphemy – see note on Mat. 9:3 – blasphemy was punishable by death – Lev. 24:11, 16 - If Jesus was not God; they were right; but since He is God; they were wrong. – Mat. 26:66</p> <p>23:7a – Herod Antipas – 5<sup>th</sup> son of Herod I – father of Herod Agrippa I [Acts 12:1] - grandfather of Herod Agrippa II [ Acts 25:13]; Lk. 3:1 See <u>Appendix O: The Herods of Scripture.</u></p>	



{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(8) And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long <i>season</i>, because he had heard many things of him; and he hoped to have seen some miracle done by him.</p> <p>(9) Then he questioned with him in many words; but he answered him nothing.</p> <p>(10) And the chief priests and scribes stood and vehemently accused him.</p> <p>(11) And Herod with his men of war set him at nought, and mocked <i>him</i>, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p> <p>(12) And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.</p> <p>(13) And Pilate, when he had called together the chief priests and the rulers and the people,</p> <p>(14) Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined <i>him</i> before you, have found no fault in this man touching those things whereof ye accuse him:</p> <p>(15) No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.</p> <p>(16) I will therefore chastise him, and release <i>him</i>.</p> <p>(17) (For of necessity he must release one unto them at the feast.)</p> <p>(18) And they cried out all at once, saying, Away with this <i>man</i>, and release unto us Barabbas:</p>	<p>(8) And when Herod saw Jesus, he was exceedingly glad: because he had wanted to see Him of a long <i>season</i>, because he had heard many things about Him; and he hoped to see some miracle done by Him.</p> <p>(9) Then he questioned with Him in many words; but He did not answer him anything.</p> <p>(10) And the chief priests and scribes stood and strongly accused Him.</p> <p>(11) And Herod with his men of war set Him as nothing, and mocked <i>Him</i>, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.</p> <p>(12) And that same day Pilate and Herod became friends: because before they had been at odds with each other.</p> <p>(13) And Pilate, when he had called together the chief priests and the rulers and the people,</p> <p>(14) Said to them, You have brought this Man to me, as one who perverts the people: and, indeed, I, having examined <i>Him</i> before you, have found no fault in this man concerning those things of which you accuse Him:</p> <p>(15) No, nor yet Herod: because I sent you to him; and, look, nothing worthy of death has been found in Him.</p> <p>(16) I will therefore chastise Him, and release <i>Him</i>.</p> <p>(17) (Because of necessity he must release one to them at the feast.)</p> <p>(18) And they cried out all at once, saying, Away with this <i>Man</i>, and release to us Barabbas {Son of the Father}:<sup>b</sup></p>
<p>23:18b - Barabbas {βαρ-αββα} - Son of the Father - two presented; one a sacrifice for sin, the other set free – Lev. 16:5-22 - Mat. :27:16; Mk. 15:7; Jn. 18:40</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
(19) (Who for a certain sedition made in the city, and for murder, was cast into prison.)	(19) (Who for a certain insurrection made in the city, and for murder, was cast into prison.)
(20) Pilate therefore, willing to release Jesus, spake again to them. (21) But they cried, saying, Crucify <i>him</i> , crucify him.	(20) Pilate therefore, willing to release Jesus, spoke again to them. (21) But they cried, saying, Crucify <i>Him</i> , crucify Him.
(22) And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let <i>him</i> go.	(22) And he said to them the third time, Why, what evil has He done? I have found no cause of death in Him: I will therefore chastise Him, and let <i>Him</i> go.
(23) And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.	(23) And they were insistent with loud voices, demanding that He be crucified. And their voices along with the chief priests prevailed.
(24) And Pilate gave sentence that it should be as they required.	(24) And Pilate gave sentence that it should be as they required.
(25) And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.	(25) And he released to them him who was guilty of insurrection and murder and was cast into prison, as they had desired; but he delivered Jesus to their will.
(26) And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear <i>it</i> after Jesus.	(26) And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might carry <i>it</i> after Jesus. <sup>c</sup>
(27) And there followed him a great company of people, and of women, which also bewailed and lamented him.	(27) And there followed after Him a great company of people, and of women, who also cried bitterly and loudly after Him.
(28) But Jesus turning unto them said, <b>Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.</b>	(28) But Jesus turning to them said, <b>Daughters of Jerusalem, do not weep for Me, but weep for yourselves, and for your children.</b>
(29) <b>For, behold, the days are coming, in the which they shall say, Blessed <i>are</i> the barren, and the wombs that never bare, and the paps which never gave suck.</b>	(29) <b>Because, indeed, the days are coming, in which they shall say, Blessed <i>are</i> the barren, and the wombs that never gave birth, and the breasts which never nursed children.</b>
23:26c – Simon of Cyrene {father of Alexander and Rufus} - Mat. 27:32; Mk. 15:21; Rom. 16:13	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(30) Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.</p> <p>(31) For if they do these things in a green tree, what shall be done in the dry?</p> <p>(32) And there were also two other, malefactors, led with him to be put to death.</p> <p>(33) And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.</p> <p>(34) Then said Jesus, <b>Father, forgive them; for they know not what they do.</b> And they parted his raiment, and cast lots.</p> <p>(35) And the people stood beholding. And the rulers also with them derided <i>him</i>, saying, He saved others; let him save himself, if he be Christ, the chosen of God.</p> <p>(36) And the soldiers also mocked him, coming to him, and offering him vinegar,</p> <p>(37) And saying, If thou be the king of the Jews, save thyself.</p> <p>(38) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.</p> <p>(39) And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.</p> <p>(40) But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?</p>	<p>(30) Then they shall begin to say to the mountains, Fall on us; and to the hills, Cover us.</p> <p>(31) Because if they do these things in a green tree, what shall be done in the dry?</p> <p>(32) And there were also two other, criminals, led with Him to be put to death.</p> <p>(33) And when they had come to the place, which is called Calvary, there they crucified Him, and the criminals, one on the right hand, and the other on the left.<sup>d</sup></p> <p>(34) Then Jesus said, <b>Father, forgive them; because they do not know what they are doing.</b> And they parted His clothing, and cast lots.</p> <p>(35) And the people stood watching. And the rulers also with them derided {mocked; made fun of} <i>Him</i>, saying, He saved others; let Him save Himself, if He is Christ, the Chosen of God.</p> <p>(36) And the soldiers also mocked Him, coming to Him, and offering Him vinegar,</p> <p>(37) And saying, If You are the king of the Jews, save Yourself.</p> <p>(38) And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.<sup>e</sup></p> <p>(39) And one of the criminals who hung with Him taunted Him saying If You are Christ, save Yourself and us.</p> <p>(40) But the other answering rebuked him, saying, Do you not fear God, since you are under the same condemnation?</p>
<p>23:33d – two thieves – Mat. 27:38; Mk. 15:17; Jn. 19:18  23:38e – King of the Jews – Mat. 27:37; Mk. 15:26; Jn. 19:19</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(41) And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.</p> <p>(42) And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.</p> <p>(43) And Jesus said unto him, <b>Verily I say unto thee, To day shalt thou be with me in paradise.</b></p> <p>(44) And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.</p> <p>(45) And the sun was darkened, and the veil of the temple was rent in the midst.</p> <p>(46) And when Jesus had cried with a loud voice, he said, <b>Father, into thy hands I commend my spirit:</b> and having said thus, he gave up the ghost.</p> <p>(47) Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.</p> <p>(48) And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.</p>	<p>(41) And we indeed justly; because we receive the due reward of our deeds: but this Man has done nothing wrong.</p> <p>(42) And he said to Jesus, Lord, remember me when You come into Your kingdom.</p> <p>(43) And Jesus said to him, <b>Truly I say to you, Today you shall be with Me in paradise.</b></p> <p>(44) And it was about the sixth hour {noon}, and there was a darkness over all the earth until the ninth hour {3 p.m.}<sup>f</sup></p> <p>(45) And the sun was darkened, and the curtain of the temple was torn in the middle.<sup>g</sup></p> <p>(46) And when Jesus had cried with a loud voice, He said, <b>Father, into Your hands I commend My spirit:</b> and having said this, He gave up the spirit {Nisan 14 [Mar.-Apr.]; 1/14/4071 A.H./C-29 A.D.}.<sup>h*</sup></p> <p>(47) Now when the centurion saw what had happened, he glorified God, saying, Certainly this was a righteous Man.</p> <p>(48) And all the people who came together to that sight, seeing the things which were done, beat their breasts, and returned.</p>
<p>23:44f - 6<sup>th</sup> hour – noon; ninth hour – 3 o'clock in the afternoon</p> <p>23:45g – curtain in the temple {the curtain that separated the Holy of Holies from the middle section of the temple – Mat. 27:51; Mk. 15:38; Ex. 26:33}</p> <p>23:46h - 483 years since Cyrus' decree to restore Jerusalem –end of Daniel's 69 – 7's of years [1/14/4071 A.H./C-29 A.D.] - See: <u>Appendix G: World Time Line of Biblical History</u>. See <u>Appendix L: The Modern Jewish Calendar and Holy Days</u> and <u>The Jewish Calendar</u> at <u>www.TheWordNotes.com</u></p> <p>483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [*1/14/4071 A.H./C-29 A.D.] - See: <u>Appendix G: World Time Line of Biblical History</u></p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(49) And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.</p> <p>(50) And, behold, <i>there was</i> a man named Joseph, a counsellor; <i>and he was</i> a good man, and a just:</p> <p>(51) (The same had not consented to the counsel and deed of them;) <i>he was</i> of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.</p> <p>(52) This <i>man</i> went unto Pilate, and begged the body of Jesus.</p> <p>(53) And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.</p> <p>(54) And that day was the preparation, and the sabbath drew on.</p> <p>(55) And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.</p> <p>(56) And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.</p>	<p>(49) And all His acquaintances, and the women who followed Him from Galilee, stood afar off, watching these things.</p> <p>(50) And, <i>there was</i> a man named Joseph,<sup>i</sup> a counselor; <i>and he was</i> a good and just man:</p> <p>(51) (This same {man} had not consented to the counsel and their deed;) <i>he was</i> of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.<sup>j</sup></p> <p>(52) This <i>man</i> went to Pilate, and begged the body of Jesus.</p> <p>(53) And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, in which no man before had lain.<sup>k</sup></p> <p>(54) And that day was the preparation,<sup>l</sup> and the sabbath {Saturday} was drawing near.</p> <p>(55) And the women also, who came with Him from Galilee, followed after, and saw the tomb, and how His body was laid.</p> <p>(56) And they returned, and prepared spices and ointments; and rested the sabbath day {Saturday} according to the commandment.</p>
<p>23:50i - Joseph - Joseph of Arimathaea - Mat. 27:57-60</p> <p>23:51j - Joseph of Arimathaea and Nicodemus (John 19:38-39)</p> <p>23:53k - Joseph of Arimathaea's personal tomb - see Mat. 27:60</p> <p>23:54l - the preparation – Mat. 27:57; Mark 15:42</p> <p>- see <a href="#">Appendix K: What Day of the Week Was Jesus Crucified?</a></p>	



{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(10) It was Mary Magdalene, and Joanna, and Mary <i>the mother</i> of James, and other <i>women that were</i> with them, which told these things unto the apostles.</p> <p>(11) And their words seemed to them as idle tales, and they believed them not.</p> <p>(12) Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.</p> <p>(13) And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem <i>about</i> threescore furlongs.</p> <p>(14) And they talked together of all these things which had happened.</p> <p>(15) And it came to pass, that, while they communed <i>together</i> and reasoned, Jesus himself drew near, and went with them.</p> <p>(16) But their eyes were holden that they should not know him.</p> <p>(17) And he said unto them, <b>What manner of communications are these that ye have one to another, as ye walk, and are sad?</b></p> <p>(18) And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?</p> <p>(19) And he said unto them, <b>What things?</b> And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:</p>	<p>(10) It was Mary Magdalene and Joanna,<sup>c</sup> and Mary <i>the mother</i> of James, and other <i>women who were</i> with them, who told these things to the apostles.</p> <p>(11) And their words seemed to them as idle tales, and they did not believe them.</p> <p>(12) Then Peter arose, and ran to the tomb; and stooping down, he saw the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass.</p> <p>(13) And, two of them went that same day to a village called Emmaus, which was from Jerusalem <i>about</i> sixty furlongs {about 7.5 mi.; 12.1 km.}.<sup>d</sup></p> <p>(14) And they talked together of all these things which had happened.</p> <p>(15) And it came to pass, that, while they communed <i>together</i> and reasoned, Jesus Himself drew near, and went with them.</p> <p>(16) But their eyes were kept from recognizing Him.</p> <p>(17) And He said to them, <b>What is it that you are discussing with one another, as you walk, and are sad?</b></p> <p>(18) And the one of them, whose name was Cleopas, answering said to Him, Are You only a stranger in Jerusalem, and have not known the things which have come to pass there in these days?</p> <p>(19) And He said to them, <b>What things?</b> And they said to Him, Concerning Jesus of Nazareth, Who was a prophet mighty in deed and word before God and all the people:</p>
<p>24:10c – Mary Magdalene and Joanna – Mk. 16:1; Lk. 8:2-3; Lk. 24:10; Jn. 20:1  24:13d – 60 furlongs – about 7.5 miles or 12.1 kilometers - see <a href="#">Appendix J: Bible Weights and Measures</a></p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(20) And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.</p> <p>(21) But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.</p> <p>(22) Yea, and certain women also of our company made us astonished, which were early at the sepulchre;</p> <p>(23) And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.</p> <p>(24) And certain of them which were with us went to the sepulchre, and found <i>it</i> even so as the women had said: but him they saw not.</p> <p>(25) Then he said unto them, <b>O fools, and slow of heart to believe all that the prophets have spoken:</b></p> <p>(26) <b>Ought not Christ to have suffered these things, and to enter into his glory?</b></p> <p>(27) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.</p> <p>(28) And they drew nigh unto the village, whither they went: and he made as though he would have gone further.</p> <p>(29) But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.</p>	<p>(20) And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.</p> <p>(21) But we trusted that it was He Who would redeem Israel: and besides all this, today is the third day since these things have happened.</p> <p>(22) Yes, and certain women also of our company, who were early at the tomb, astonished us;</p> <p>(23) And when they did not find His body, they came, saying, that they had also seen a vision of angels, who said that He was alive.</p> <p>(24) And certain of them who were with us went to the tomb, and found <i>it</i> even so as the women had said: but Him they did not see.</p> <p>(25) Then He said to them, <b>O fools, and slow of heart to believe all that the prophets have spoken:</b></p> <p>(26) <b>Did not Christ have to suffer these things, and to enter into His glory?</b></p> <p>(27) And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself.</p> <p>(28) And they drew near to the village, where they were going: and He acted as though He would have gone further.</p> <p>(29) But they constrained Him, saying, Stay with us: because it is towards evening, and the day is far spent. And He went in to stay with them.</p>



{42} Luke	
King James 1769 Version	King James Paraphrase
(30) And it came to pass, as he sat at meat with them, he took bread, and blessed <i>it</i> , and brake, and gave to them.	(30) And it came to pass, as He sat at meal with them, He took bread, and blessed <i>it</i> , and broke it, and gave it to them.
(31) And their eyes were opened, and they knew him; and he vanished out of their sight.	(31) And their eyes were opened, and they recognized Him; and He vanished out of their sight.
(32) And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?	(32) And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?
(33) And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,	(33) And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and those who were with them,
(34) Saying, The Lord is risen indeed, and hath appeared to Simon.	(34) Saying, The Lord has risen indeed, and has appeared to Simon.
(35) And they told what things <i>were done</i> in the way, and how he was known of them in breaking of bread.	(35) And they told what things <i>had happened</i> on the road, and how He was known by them in breaking of bread.
(36) And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, <b>Peace <i>be</i> unto you.</b>	(36) And as they spoke, Jesus Himself stood in the midst of them, and said to them, <b>Peace <i>be</i> to you.</b>
(37) But they were terrified and affrighted, and supposed that they had seen a spirit.	(37) But they were terrified and afraid, and supposed that they had seen a spirit.
(38) And he said unto them, <b>Why are ye troubled? and why do thoughts arise in your hearts?</b>	(38) But He said to them, <b>Why are you troubled? and why do thoughts arise in your hearts?</b>
(39) Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.	(39) See My hands and My feet, that it is I Myself: touch Me, and see; because a spirit does not have flesh and bones, as you see I have.
(40) And when he had thus spoken, he shewed them <i>his</i> hands and <i>his</i> feet.	(40) And when He had so spoken, He showed them His hands and <i>His</i> feet.

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(41) And while they yet believed not for joy, and wondered, he said unto them, <b>Have ye here any meat?</b></p> <p>(42) And they gave him a piece of a broiled fish, and of an honeycomb.</p> <p>(43) And he took <i>it</i>, and did eat before them.</p> <p>(44) And he said unto them, <b>These <i>are</i> the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and <i>in</i> the prophets, and <i>in</i> the psalms, concerning me.</b></p> <p>(45) Then opened he their understanding, that they might understand the scriptures,</p> <p>(46) And said unto them, <b>Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:</b></p> <p>(47) And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.</p> <p>(48) And ye are witnesses of these things.</p> <p>(49) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.</p> <p>(50) And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.</p>	<p>(41) And while they still did not believe for joy, and wondered, He said to them, <b>Have you here any meat?</b></p> <p>(42) And they gave Him a piece of a broiled fish, and of a honeycomb.</p> <p>(43) And He took <i>it</i>, and ate it before them.</p> <p>(44) And He said to them, <b>These <i>are</i> the words which I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and <i>in</i> the prophets, and <i>in</i> the psalms, concerning Me.</b></p> <p>(45) Then He opened their understanding, that they might understand the Scriptures,</p> <p>(46) And said to them, <b>So it is written, and so it was necessary for Christ to suffer, and to rise from the dead the third day:</b></p> <p>(47) And that repentance and forgiveness for sins should be preached in His Name among all nations, beginning at Jerusalem.</p> <p>(48) And you are witnesses of these things.</p> <p>(49) And, indeed, I send the promise of My Father upon you: but stay in the city of Jerusalem, until you are endued with power from on high.</p> <p>(50) And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.</p>

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(51) And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.</p> <p>(52) And they worshipped him, and returned to Jerusalem with great joy:</p> <p>(53) And were continually in the temple, praising and blessing God. Amen.</p>	<p>(51) And it came to pass, while He blessed them, He was taken from them, and carried up into heaven {Thursday, Iyar 26 [Apr.-May] 2/26/4071 A.H./C-29 A.D.}.<sup>e</sup></p> <p>(52) And they worshiped Him, and returned to Jerusalem with great joy:</p> <p>(53) And were continually in the temple, praising and blessing God. Amen {let it be}.</p>
<p>24:51e - see <a href="#">Appendix K: What Day of the Week Was Jesus Crucified?</a>  - See <a href="#">Appendix L: The Modern Jewish Calendar and Holy Days</a>  and <a href="#">The Jewish Calendar</a> at <a href="http://www.TheWordNotes.com">www.TheWordNotes.com</a></p>	

